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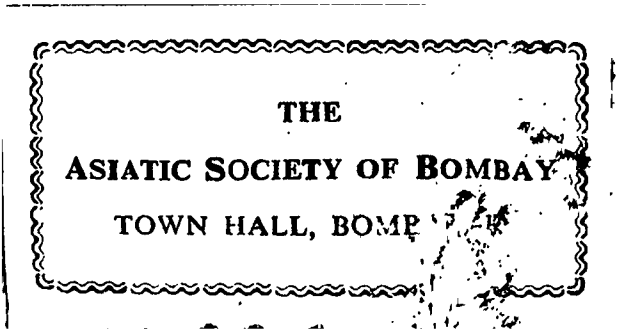

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ious how they
again.

e ſame mean
picuous in the
pread it ſelf far
overnors of our
actories abroad,
lo tainted with it, ſo ſet
amaſſing vaſt heaps of Trea-
re, and raiſing their little Names
t of their Original Obſcurity,
at ſome of them have dar'd to
attempt it at the expence of the beſt
Settlements this Nation has abroad.
Towns full of Rich Merchants, e-
qual almoſt to thoſe of *London*, have
they depopulated; and compell'd
the Wealthy Inhabitants to remove,
by laying them under ſuch Exactions
and Reſtraints, and monopolizing
every profitable Branch of Trade
into their own Rapacious Hands, as
has render'd it impoſſible for any
beſides themſelves to gain a Subſiſt-

ance

brought down their Works to the very Walls of the Town, by the Aſſiſtance of *Dutch* Ingineers, ſo that the Place was upon the Point of being taken, Then did the Governor of *Fort St. George*, ſend a ſeaſonable Detachment to their Aſſiſtance, who threw themſelves into the Place; and by the briſk Sallies they made upon the *Indians*, ſoon compell'd them to raiſe the Siege.

I ſtill ſee the Governor methinks coming upon the Parade, and haranguing theſe Troops in their reſpective Languages before they embarked, in ſuch Terms, as induc'd the Soldiers to expreſs the utmoſt Contempt of the Danger they were entring upon, and ſeem'd to fortel the Succeſs they afterwards obtain'd.

Give

Give me leave to add, that whole Nation was ſo ſenſible of the Merit and Services of this Great Man, that after his Return to *England*, the Government of *Jamaica*, the beſt in the Diſpoſal of the Crown, except *Ireland*, was conferr'd upon him, tho' his advanc'd Age prevented his taking that diſtant Command upon him.

And now after ſo exact a Deſcription of the Perſon, it muſt be perfectly unneceſſary to acquaint the World, I have my Eye fix'd on the Honourable Mr. *Pitt*, to whom this firſt Volume had been dedicated, as being incomparably the beſt Judge of the PRESENT STATE *of* INDIA. Having a Genius ſo well turn'd to advance the Trade and Intereſt of his Country, and having ſo long reſided there in the moſt conſiderable Employments:

But

Order of placing the MAPS and CUTS.

1. MAP of *China*, immediately after the Introduction.
2. Tower of *Nanking*, Page 27.
3. Triumphal Arch, 29.
4. Habits of the *Chineſe*, 37.
5. *Chineſe* Idols, 109.
6. Habits of the *Japoneſe*, 159.
7. Idol *Dabis*, 174.
8. Map of *India* beyond *Ganges*, 187.
9. Habits of the *Tonquineſe*, 261.
10. *Tonquin* Pagoda, 217.
11. *Siameſe* Houſe, 252.
12. Habits of the *Siameſe*, 261.
13. *Siameſe* Idols and Convents, 323.
14. Map of the *Philippine* Iſlands, 376.

But I was conſcious the Governor's Modeſty, would not permit me to do him Juſtice in a Dedication, and therefore choſe to prefix a Preface to the Work, wherein I might be at Liberty to exhibit this Pattern of a true *Engliſh* Governor, to all that ſhall ſucceed to any foreign Poſt: That emulating his Virtues, they may derive thoſe Advantages to the *Britiſh* Nation, which a due Adminiſtration in thoſe Commands will infallibly produce.

Cambray-Houſe,
St. Thomas's-day,
1724.

ance: Nay, they ha
defrauded their Princip
vanced them to thoſe
knowing that Ten Th
well apply'd among t
at home, will attone fo
they can be guilty of abro
this is one Reaſon th
panies are exceeding
their Managers and
Rich.

But ſure it was not always thus, nor is it univerſally ſo at this Day; ſome living Inſtances we have of Gentlemen employ'd in diſtant Commands and Foreign Commerce, who have been an Honour to the Nation, and brought great Advantages to their Country in general, as well as to their Employers in

Such was a late Governor of Fort St. Geo, who having ſpent great

a part

s Life in diſtant Voyag
Improvement of forei
, accepted that importa
overnment, and brought the Tra
that Place, and of the ſeveral
owns and Factories under his
mmand on the Coaſt of *Chorman-*
and the Iſland of *Sumatra* into
ch a flouriſhing Condition as a-
maz'd all other *European* Natio
He ſo enlarg'd and ſtrengthen'd t
Fortifications of the ſeveral Towns
under his Government, that th
Engliſh Company then made a n
Figure in *India*; particularl
built a Wall of Brick ſeventeer
thick, and near two Miles i
cumference about the To
Maderas, regularly fortified
Baſtions and Outworks, and moun
with a numerous Artillery: A
notwithſtanding ſo vaſt an Expe
the *Eaſt-India Company* receiv'd g
ter Returns during his Adminiſtra-

tion.

ti[illegible] the [illegible] per[illegible]
[illegible]

[illegible]s and Fac[illegible] also
wer[illegible] of wealthy Inhabi-
tan[illegible]oying all the Liberties
and [illegible] of Commerce [illegible]
cou[illegible] on Trade [illegible]
one For[illegible] to an[illegible]
and h[illegible] handsome For-
tunes, [illegible]
Cessa[illegible]
home [illegible] wealth [illegible] gain'd
to th[illegible]ative Coun[illegible] so that
hither the Riches of *India* as natu-
[illegible]low'd as Rivers fall into the
[illegible] from whence they first de-
[illegible] their Source.

[illegible] proceed. Tho' few Places are
[illegible] populous than the Towns un-
[illegible] Government of *Fort St.*
George, no Tumults, Murders or
Outrages were heard of in their
Streets [illegible] Complaints of Exacti-
[illegible] ons

ons or Oppreſſions, but a profound Peace and Security reign'd in every Place; and all Degrees of Men diſcover'd a pleas'd contented Aſpect. And ſo ſenſible were the *Engliſh East India Company* of the flouriſhing Condition of their Factories, that when this Gentleman's Government expir'd, they inſiſted on his accepting of it for another Five Years, as their Intereſt, their Gratitude, and the Honour of their Country prompted them to do.

Nor was the Concern of this Generous *Engliſh* Governor confin'd to his own Nation only, but extended to every People who ſtood in need of his Aſſiſtance, of which the *Danes* are a ſignal Inſtance; for when the King of *Tanjore* at the Inſtigation of the *Dutch*, as was generally underſtood, had laid ſiege to *Trincombar*, one of the ſtrongeſt Places on the Coaſt of *Chormandel*, and

brought

THE INTRODUCTION.

SINCE the World is no longer to be amus'd with the fabulous Relations of Travellers and Hiſtorians, any more than with the Dreams of Superſtition and Enthuſiaſm; an Attempt to diſtinguiſh Truth from Fiction, and to diſcover the Certainty of thoſe Accounts we have receiv'd of diſtant Nations, it is preſum'd, will not be unacceptable in this diſcerning Age. Relations monſtrous and unnatural may pleaſe the Weak and Indolent; but Truth and Nature only can ſatisfy the Wiſe: My Deſign therefore, is to examine the ſeveral Volumes of Voyages and Travels that have been Publiſh'd, and to compare them together, in order, if poſſible, to ſift out the Truth; and having ſeen ſeveral Parts of the World my ſelf, and been converſant with many of the People of whom I write, and made it my Buſineſs to inform my Self from other intelligent Travellers of the State of the reſpective

Countries they have paſs'd through, I ſhall not, I hope, be deem'd altogether unqualify'd for ſuch an Undertaking.

It is our Indolent and Careleſs Manner of reading Voyages and Travels without Reflection, or Examination, that has invited many to impoſe upon our Underſtandings, and repreſent other Nations as different from us in their Temper and turn of their Minds, as they are diſtant from us in Situation; when Human Nature will really be found much the ſame over the whole Face of the Globe. Education and Cuſtom indeed will make conſiderable Impreſſions, but after ſome Allowances for theſe, it may be eaſily diſcern'd, we are all Deſcendants of one common Parent, and all of us endow'd with like Appetites and Paſſions: That we have none of us any thing Savage or Cruel in our Natures, but Man muſt be inſtructed, before he can arrive at Inhumanity; and perhaps nothing has contributed more to make the World Barbarous, than the looking upon every diſtant Nation as ſuch.

I ſhall endeavour therefore to repreſent Mankind, as really they are, and to remove thoſe early Prejudices we are taught to entertain againſt one another: And could I be ſo happy to contribute to the reſtoring that Benevolence of Temper, that Candour

and

and Compaſſion, which is implanted in us by Nature, and ſeldom leaves us till Pains is taken to deface them, I ſhould go through the Laborious Task I have undertaken with Infinite Pleaſure and Satisfaction.

I ſhall begin with the Kingdoms in the Eaſt, and Travel Weſtward with the Sun; and becauſe the Work may be of Univerſal Benefit, and Serviceable as well to the Trading part of Mankind, as to Men of Quality and Learning, I ſhall couch every thing in a plain familiar Stile and Method, and publiſh a Pamphlet Monthly, till the Whole is compleated, under the following Heads or Chapters;

1. The Situation and Extent of the reſpective Kingdoms and States; the ſeveral Provinces each is divided into, with the principal Rivers, Canals, Lakes, and Springs, that Water them.

2. The Towns, Fortifications, Palaces, Publick Buildings, Houſes, and Furniture.

3. The Genius, Temper, Stature, Complexion, Shape, and Habits of the reſpective People; with their Entertainments, Diet, Diverſions, Feſtivals, Viſits, and Ceremonies, Roads, Poſts, manner of Travelling, and Carriages.

4. Their

4. Their Manufactures, Trade, Shipping and Navigation.

5. Husbandry, Tillage, and Nature of the Soil, Plants, Animals, and Minerals.

6. Learning, Honours, Liberal and Mechanick Arts, Language, Characters, Hiſtory, and Chronology.

7. The Prince's Court, Revenues, Forces, Prerogative, and Succeſſion; Courts of Juſtice, Magiſtrates, Laws, Cuſtoms and Puniſhments, Coin, Weights, and Meaſures.

8. Religion, Temples, and Superſtition.

9. Marriages, Women, Wives, Children, and Slaves.

10. Funeral Rites, Mourning, Tombs, *&c.*

Give me leave to add, that nothing of this Nature has been yet Attempted: The *Atlas Geographus* has barely collected and compil'd many different Accounts which contradict one another, without endeavouring to reconcile them, or animadverting upon the Improbability of the Relations we meet with. *Moll* gives us, indeed, the

Geo-

THE PRESENT STATE OF THE Empire of *CHINA*.

CHAP. I.

Treats of the Situation and Extent of this Empire. Of the late Revolution and Union of the two Kingdoms. The Name, the Climate and Bounds of the Reſpective Provinces; with the Principal Rivers, Canals, Lakes and Springs that Country is Water'd with.

GREAT *Tartary* and *China* are now United, and make but one mighty Empire, comprehending all the Eaſtern Side of the Continent of *Aſia*. The moſt Southern Part of *China* lies in the Latitude of 21 Degrees, and the Northermoſt Part of *Tartary* which is ſubject to this Emperor lies in 55 Degrees; ſo that the whole length from North to South is 34 Degrees, or Two Thouſand and Forty *Engliſh* Miles: If we extend it, as ſome do, to the Latitude of 60 North, and take in the Iſland of *Haynam* in the South, which lies in the Latitude of 18, this will make 8

China and *Tartary* one Empire.

Extent of it.

Degrees more, or 480 Miles; and then the whole Extent of this Empire from North to South will be 2520 Miles: In Breadth from Eaſt to Weſt it is reckoned to be above a Thouſand Miles in moſt Places, and conſequently the Circumference muſt be Seven Thouſand Miles and upwards.

Boundary between this Empire and *Muſcovy*.

The River *Yamour*, which lies in the Latitude of 55, was till of late the Boundary of this Empire towards *Muſcovy*; but upon a Treaty of Peace between the Czar of *Muſcovy* and the Emperor of *China*, the Czar agreed to demoliſh his Forts upon that River, and yield up the Right of Pearl Fiſhing in it, and of Sable Hunting in the Adjacent Country to *China*; which may have given Occaſion to ſome Geographers to extend the Dominions of the Emperor of *China* ſome Degrees further North; but as we hear of no Towns, or any People beyond the River *Yamour* worth mentioning, that River may very well ſtill be eſteem'd the Northern Boundary. At the ſame Treaty, it was agreed that the River *Argun*, ſhould ſerve as a Boundary of the *Chineſe* Empire towards the Weſt, and that the Town of *Argun* which lies in the Latitude of about 52, and in the Longitude of 125, ſhould be the utmoſt Limits of the Czar of *Muſcovy*'s Dominions on that Side.

Revolution in *China*.

Before I proceed in the Deſcription of this Empire, I ſhall give a ſhort Account of the great Revolution which happen'd in that part of the World about Fourſcore Years ago; whereby not only that Kingdom from whence the preſent Imperial Family is deſcended, but many other *Tartar* Kingdoms, came to be United with *China* under one Potent Monarch.

Great

Great Revolutions are ſeldom occaſion'd by any one falſe Step, but a numerous Train of unforeſeen Accidents generally concur to effect the Mighty Change. And thus we are told it happen'd in that of *China*: *Xunchi* or *Tſoute* King of *Niuche*, one of the little *Tartar* Kingdoms, North East of *China*, complain'd of ſome Abuſes put upon his People by the *Chineſe* Merchants, which not being redreſs'd, he reſolv'd to make Reprizals; and accordingly Invaded the Province of *Leoatum*, which lies without the great *Chineſe Wall*. The Emperor ſent *Uſanguey*, one of his Generals, againſt the *Tartar* Prince, and the War continued ſome time with various Succeſs.

In the mean while there happen'd a Famine in ſome Provinces of *China*, and the People being unable to pay the uſual Taxes, broke out into Rebellion. The principal of their Leaders was one *Lycungz*, to oppoſe whom a great Army was rais'd; but they deſerted to the Rebels, who thereupon advanc'd to the Capital City of *Pekin*, and having a Correſpondence with the Emperor's Eunuchs, who had then the principal Share in the Adminiſtration, they were admitted into the City by their Treacherous Correſpondents, and enter'd the outward Courts of the Palace before the Emperor had any Notice of their Approach. This Unfortunate Prince, when he found himſelf betray'd, reſolv'd to break through the Rebels with Six Hundred of his Guards which remain'd about him, or periſh in the Attempt: but theſe alſo baſely abandon'd him; whereupon he retir'd into a Garden with his only Daughter; and having written a Letter to *Lycungz*, the Commander of the Rebels, deſiring him to ſpare his Subjects, he firſt ſtabb'd

his Daughter to the Heart, and then Hang'd himſelf. The Empreſs, the Governor of the City, and many more of the Court of both Sexes, either to prevent the Barbarous Uſage they expected from the Rebels, or in Compliment to the Emperor, choſe to Dye with him, and become their own Executioners. The Uſurper immediately mounted the Throne, and exercis'd all manner of Cruelties upon the Poor Citizens of *Peking*.

The Misfortunes of the late Emperor are aſcrib'd, by Father *Adam Schall*, principally to the Malice and Revenge of his Eunuchs, whom he had call'd to account for their Extortions in the beginning of his Reign. Theſe Villains having found an Opportunity of introducing themſelves into the Adminiſtration again, were continually plotting the Ruin of their Prince: They oppreſs'd his Subjects, and kept back the Soldiers Pay, and left no Means unattempted to render the Emperor Odious to the People: At the ſame time they held a Correſpondence with his Enemies the *Tartars*, inviting them to Invade the Empire, and promiſed to join them. So dangerous is it for a Prince to put any Confidence in Ungrateful Criminals, who ever think themſelves more injur'd by being call'd to an Account, than oblig'd by any Grace that is afterwards extended to them by an Indulgent Sovereign.

The Uſurper left a Garriſon in *Peking*, and March'd againſt *Uſanguey*, the late Emperor's General, on the Frontiers of *Tartary*, carrying that General's Father with him; and having laid Siege to a Town where *Uſanguey* had ſhut himſelf up, he threaten'd to put his Father to Death before his Face in the moſt cruel manner he could invent, if he would not ſurrender;

and ſoon after put his Threats in
n. *Uſanguey* provok'd by his Father's
nd the Deſtruction of his Prince, made
with the *Tartars* and deſired their
nce againſt the Uſurper: Accordingly
march'd againſt him with their United
ces; but he fled to *Peking*, where having
burn'd and plunder'd the Palace, he loaded
his People with the Spoils, and retir'd into
the Province of *Xenſi*.

The Citizens of *Peking* having ſuffer'd much from the Uſurper, look'd upon the *Tartars* as their *Deliverers*, and begg'd their Protection; and thus, ſays *Le Compte*, did they baſely ſumbit to a deſpicable People whom they would have been aſham'd not long before to have own'd for their Subjects.

But with Submiſſion to *Le Compte*, the *Chineſe* did not ſo readily ſubmit to the Yoke of their *Tartarian Deliverers* as he inſinuates.

They dreamt of nothing leſs than the ſetting *Xunchi* upon the Throne: but *Uſanguey* leaving the *Tartars* in Poſſeſſion of *Peking* while he purſued the Rebel *Lycungz* into the Province of *Xenſi*, and the reſt of the Empire being diſtracted by ſeveral Potent Factions, ſome declaring for a Son of the late Emperor's, while others under the ſpecious Pretence of maintaining their Liberties, ſet up for themſelves; *Xunchi* who was already in Poſſeſſion of *Peking*, the Capital City, procured himſelf to be declared Emperor, and invited all the *Tartars* who were before ſettled in *China*, as well as the little *Tartar* Princes his Neighbours, to Tranſplant themſelves to *Peking*, and by Force expell'd all the *Chineſe* Inhabitants out of the City.

Uſanguey

Uſanguey, returning from the purſui[t] Rebel *Lycungz*, was amaz'd to find his [...] derate the *Tartar* had mounted the T[hrone] and the Imperial City entirely poſſeſ[s'd by] *Tartars*; and begun to expoſtulate with [him] on that Abuſe of the Confidence he had [re]poſed in them; but nothing could perſuade them to leave the delicious Country he had introduced them into, and return to their Barren Mountains; and finding himſelf in no Condition to drive them out of *China* at preſent, he came to an Accommodation with them: And it was agreed he ſhould Govern Two or Three conſiderable Provinces with the Title of King, if he would not diſturb them in the Poſſeſſion of the reſt.

To which inglorious Partition he conſented, or *ſeem'd to conſent*, till he ſhould have a better Opportunity of reſtoring the Family of the Deceaſed Emperor. He retired therefore to the Provinces which were aſſign'd him; where he apply'd himſelf to Augment his Forces, fortify the Towns he was Maſter of, and furniſh himſelf with Treaſure, in order to diſpute the *Tartar*'s Title; which *Xunchi* having Intelligence of, prepar'd to oppoſe him; and at length a War broke out between them, which was carried on with a great deal of Fury. *Uſanguey* was very ſucceſsful at firſt, and if he had liv'd would probably have driven the *Tartars* out of *China*: But happening to dye, and leave a Son behind him, not ſo well verſ'd in Martial Affairs as his Father, and the Jeſuits aſſiſting the *Tartar* in new Caſting his Cannon, and making them more ſerviceable than they had ever been before in *China*, the face of the War was alter'd, and the reſt of the Provinces of *China* were reduced.

The

of *Uſanguey* finding himſelf unable to *Tartars*, choſe to lay violent Hands nſelf, rather than fall into his Enemies and thus was the *Tartar* eſtabliſh'd Poſſeſſion of the Empire of *China* and *Tartary*, which he liv'd to enjoy but a time, and was Succeeded by his Son, an fant of Six Years of Age. *Amavan*, Uncle to the young Prince, to whom *Xunchi* left the Adminiſtration during the Minority of his Son, diſcharged his Truſt with that Fidelity and Prudence, that the *Chineſe*, as well as the Neighbouring *Tartar* Princes, ſubmitted to his Government; and when his Nephew came of Age, he reſign'd the Adminiſtration of the whole into his Hands, ſtill continuing to aſſiſt him with his Counſels.

The *Tartars* being much inferior to the *Chineſe* in Number, were forc'd to uſe all their Arts to eſtabliſh themſelves in the Empire; among the reſt, they oblig'd the *Chineſe* to cut off their Hair and change their Habits to the *Tartar* Faſhion, that it might not be diſcovered how inconſiderable a People they were in compariſon of the *Chineſe*; all the *Chineſe* Soldiers, eſpecially who liſted amongſt them, they oblig'd to put on the *Tartar* Habit, that they might be look'd upon as *Tartars*, and over-awe their New Subjects: Had it not been for this Politick Proceeding, the *Chineſe* would ſoon have been ſenſible of their Superiority, and put an end to the *Tartar* Uſurpation. But what contributed ſtill more to the Eſtabliſhment of the *Tartars*, was, the employing the *Chineſe*, both in their Civil and Military Affairs; they advanced the moſt Popular of the Grandees to be Viceroys and Governors of Provinces, and ſo made them ac-

acceſſory to the ſubduing their ow
try; they remitted to the People one
their Taxes, govern'd them by th
Laws, and, like our *Henry* VII. deliv
Commons from that Tyranny the Gre
us'd to exerciſe over them; and except
matter of their Hair and Habits, the *Ta*
ſeem rather to have ſubmitted to the Laws of the *Chineſe*, than to have impoſed any upon them; and *Tartary* may now be ſaid rather to be ſubject to *China*, than *China* to *Tartary*: For in *China* is the Seat of the Empire, there are the Supream Courts of Juſtice, thither all the Wealth of the United Kingdom is carried, there all Honours and Degrees are conferr'd, and conſequently thither all Men will reſort: *China* has gain'd a vaſt Addition of Strength by *Tartary*, and has now no Enemy to Fear: their indigent Northern Neighbours are under the ſame Sovereign, who keeps them in that Subjection that they are no longer in a Condition to diſturb *China*. The petty *Tartar* Kings, as they are call'd, are no more than his Viceroys, or Governors of Provinces, the Emperor has Forts and Garriſons through their whole Country.

Name of *China*.

As to the Name of this Country, *China* or *Cina*, ſome derive it from *Cin*, who was one of their Emperors: And tho' the People of *India*, and from them the *Europeans*, continue to call it by this Name, yet it is obſervable, that every new Family on their mounting the Throne, give their own Name to the Empire; and by that Name it is always call'd by their Subjects. *Navarette* ſays, it was call'd *Chin* by the People of *India* from the great Produce of Silk, that Word ſignifying Silk in their Language. But however the Name is deriv'd, it

is

[redacted]lly agreed that this is the ſame [redacted]that antiently went by the Name of [redacted]hat the great Cham ſo much talk'd of, was no other than the Emperor of [redacted]and *Cambalu*, where he was ſaid to [redacted]was indeed the City of *Peking*. Nor is [redacted]e much wonder'd at that we were ſo [redacted]n in the dark heretofore, having had little or no Commerce with that People till within theſe Two Hundred Years, ſince the *Europeans* found a Paſſage thither by the *Cape of Good Hope*.

No other great Cham but the Emperor of *China*.

China extending from the Latitude of 21, to about 42 North, the longeſt Day in the South is about 13 Hours and a half, and in the North about 15 Hours. The Northern Provinces have uſually a very ſevere Winter of about Four Months, *viz.* from the beginning of *November* to the beginning of *March*, when the Rivers and Canals are generally frozen hard enough to bear. In the Southern Provinces they ſee no Froſt or Snow; but, as in other Countries which lye within or near the Tropicks, they have uſually ſtormy Weather and Rains, about the Equinox, particularly in Autumn; and this is all the Winter they know, the reſt of the Year they enjoy a clear Sky, and an almoſt uninterrupted Serenity: Nor are the Heats ſo great but they may eaſily be born by the help of their Grotto's and refreſhing Shades, which they retire to in the Heat of the Day. At that time there is as profound a Silence, and a general Ceſſation from all Buſineſs, as if it was Midnight: The Evenings and Mornings properly conſtitute the Day in all hot Countries; Midday as well as Midnight being aſſign'd for their Repoſe.

Climate.

Provinces. *China* is generally divided into Six Southern Provinces, Seven Northern and Nine Inland Provinces; the first is *Leaotum*, or [illegible] which lies beyond the great Wall, and is bounded by it towards the West, by an Arm of the Sea which divides it from *Corea* on the East, by the Mountains of *Great Tartary* on the North, and the *Kang-Sea* or Gulph of *Pekin* on the South; this Province is situate between the 39th and 42d Degrees of Latitude; the Capital City whereof is *Xinyam*.

2. *Pekin*, or *Peking*, where is the Seat of the Empire; it is bounded on the North by the great Wall, which divides it from *Tartary*, on the South by the Province of *Honan*, on the East by the *Kang-Sea*, and on the South East by the Province of *Xantum*, and on the West by the Province of *Xanſi*; it extends from 36 to 41 Degrees of Latitude; the Capital City whereof is *Pekin*.

3. The Province of *Xanſi* is bounded on the East by *Pekin*, by the great Wall on the North, by the Province of *Honan* on the South, and by the River of *Hoang*, or *Yellow River*, on the West, which divides it from *Xenſi*; the Capital City is *Tayven*.

4. *Xenſi* is bounded by the great Wall and by *Tartary* on the West and North, by *Suchuen* on the South, and *Xanſi* on the East; the Capital City whereof is *Sigan*.

5. The Province of *Honan* is bounded by *Xanſi* and *Pekin* on the North, *Xenſi* on the West, and *Nankin* on the East; and lies between the Latitude of 33 and 37; the Capital City whereof is *Schaifung*, or *Caifum*.

6. The Province of *Nankin*, which is bounded on the North and West by *Xantum* and *Honan*, on the East by the Sea, and on the South by

by *Huquam* and *Chekiam*, and extends from 30 to 36 Degrees of Latitude; the River *Kiam*, the greateſt River in *China*, runs through it; the Capital City is *Nankin* or *Kiamnin*.

7. *Xantum*, bounded on the North and Eaſt by the Sea, by *Pekin* on the Weſt, and *Nankin* on the South; the Chief City whereof is *Cinan*.

8. The Province of *Chekiam*, bounded on the North by *Nankin*, on the Eaſt by the Sea, by the Province of *Kiamſi* on the Weſt, and *Fokien* on the South; and extends from 27 to 31 Degrees of Latitude; the Capital City whereof is *Hamcheu*.

9. The Province of *Kiamſi* is bounded by *Chekiam* and *Fokien* on the Eaſt, *Huquam* on the Weſt, *Nankin* on the North, and *Quamtum* on the South; and extends from 26 to 31 Degrees of Latitude, the Chief City whereof is *Nancham*.

10. The Province of *Huquam*, bounded by *Kiamſi* on the Eaſt, *Honan* on the North, *Quamſi* and *Quamtum* on the South; the Capital whereof is *Vucham* or *Vijchang*.

11. The Province of *Suchuen* is bounded on the Eaſt by *Huquam*, on the Weſt by the Mountains of *India*, on the North by *Xenſi*, and on the South by *Queycheu*; the Capital City whereof is *Chingtu*.

12. The Province of *Queycheu* is bounded on the North by *Suchuen*, on the Eaſt by *Quamſi*, and by *Yunan* on the Weſt and South; the Capital City whereof is *Queyang*.

13. The Province of *Yunan* is bounded on the Eaſt by *Queycheu* and *Quamſi*, on the Weſt by *India*, and on the South by *Tonquin*; the Capital City is *Yunan*.

14. The Province of *Quamſi* is bounded by *Yunan* on the Weſt, by *Queycheu* on the North,

Quamtum on the Eaſt, and *Tonquin* and *Cochin-China* on the South; the Capital City whereof is *Queilin.*

15. The Province of *Quamtum* is bounded by *Quamſi* on the Weſt, *Huquam* and *Kiamſi* on the North, *Fokien* on the Eaſt, and the Ocean on the South; the Capital City whereof is *Quamcheu* or *Canton.*

16. The Province of *Fokien* is bounded on the Weſt by *Kiamſi*, on the South by *Quamtum*, on the North by *Chekiam*, and on the Eaſt by the Ocean; the Capital City whereof is *Focheu.*

The Kingdoms of *Corea*, *Tunquin* and *Siam* are alſo Tributary to *China*, according to *Le Compte.*

Corea is a Peninſula; or, as ſome ſay, an Iſland; being bounded on the Weſt by the Province of *Leaotung* and the Gulph of *Nankin*, on the Eaſt and South by the Sea of *China*, and on the North by *Niuch*, a Province of *Tartary*, and lies between the Latitude of 36 and 42; the Chief City whereof is *Kimki.*

This being accounted by ſome a Province of *China*, I take Notice of the Situation here; as for the Kingdoms of *Tunquin* and *Siam*, which lye to the South of *China*, they have Princes of their own, and will be diſtinctly Treated of hereafter.

In the 16 Provinces of *China* abovementioned, *Le Compte* reckons 155 Capital Cities, 1312 of the Second Rank, 2555 Fortify'd Towns, and 10128789 Families.

Neuhoff aſſures us, that according to the Poll Book, which is exactly kept, there are upwards of Fifty Eight Millions of People in the Kingdom of *China*; and that this is eaſily known, becauſe every Maſter of a Family is obliged under a ſevere Penalty, to hang over his

his Door a little Board, giving a particular Account of all the Souls in his Houſe; and that there is an Officer over every Ten Houſes, who examins the Truth of thoſe Accounts, and makes his Report to a Superior Magiſtrate.

The Principal Rivers of *China* are *Kiam* or the *Blue River*, and the *Hoambo* or *Yellow River*. The *Kiam* takes its Riſe in the Province of *Yunam* upon the Borders of *India*, and runs quite croſs the Kingdom from Weſt to Eaſt, through the Provinces of *Suchuen*, *Huquam* and *Nankin*, and falls into the Sea Thirty Leagues below the City of *Nankin*, running a Courſe of above a Thouſand Miles. The *Hoambo* or *Yellow River*, riſes in the Mountains on the Weſt of the Province of *Suchuen*, and runs Northward along the Borders of *Tartary* beyond the great Wall, where it re-enters *China*, and then runs Southward between the Provinces of *Xanſi* and *Xenſi*, after which it paſſes Eaſtward through *Honan*, *Xantum* and *Nankin*, and having flow'd above 600 Leagues, falls into the Sea about 30 Leagues North of the Mouth of the *Kiam*. Chief Rivers and Canals.

The River *Kiam* is ſaid to be unfathomable in ſome Places; but *Le Compte* obſerves, that the *Chineſe* Pilots do not carry above 50 or 60 Fathom of Line with them, and it being ſomething deeper than that, he ſuppoſes this gave occaſion to People to think it had no Bottom. The Navigation of this River when it is ſwell'd by Torrents from the Mountains is exceeding dangerous, the Stream being very rapid.

The *Hoambo*, or *Yellow River*, carries with it at all times a Yellow ſort of Slime or Mud, from whence it receives its Name; and many other Rivers in the rainy Seaſon ſeem rather

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Torrents of Mud than Rivers: The Waters of *China* in general are not fit to drink till they have been boil'd; which *Le Compte* imagines to be the principal Reaſon of their drinking them hot, and infuſing *Tea* or ſome other Herbs in them to make them wholeſome as well as palatable.

Through every Province of *China* there is one grand Canal which ſerves as a High Road; the Banks whereof are lin'd with great ſquare Stones of coarſe Marble, upon which the People who draw the Veſſels walk; from this great Canal are cut ſeveral ſmaller, which are again branch'd out into Rivulets that generally end at ſome Town or Village. Over theſe Canals are ſtately Bridges of Three, Five, or ſometimes Seven Arches, the middle Arch ſo high that Veſſels may go through without taking down their Maſts: The Arches are all built with Marble, or other Stone; nothing can afford a more agreeable Proſpect than ſo many fine Canals, adorn'd with noble Bridges, with a prodigious number of Towns and Villages upon the Banks, and a multitude of Veſſels ſailing different Ways upon them through the moſt fruitful Vales. *Europe* we are aſſur'd has nothing to boaſt of comparable to this.

One of theſe, call'd the *Grand Canal*, reaches from *Canton*, the Southermoſt part of *China*, to *Pekin*, the Imperial City in the North, being upwards of 1200 Miles, except that it is interrupted by one Mountain in the Province of *Kiamſi*, where there is a neceſſity of travelling a ſhort Day's Journey by Land. In this Vaſt Tract, the Ground not being always level, inſtead of Sluices there are ſeveral great Water-falls, or Torrents, more or leſs rapid

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according to the difference of the Level: Near theſe places are great Numbers of Men planted to draw up the Veſſels which go againſt the Stream; they have ſeveral Capſterns upon the Banks, and having faſten'd Cables round the Veſſel, they raiſe it by little and little till they have brought it into the upper Canal with infinite Labour and Hazard; they have not yet the Art of erecting Sluices and Flood-gates, as in *Europe*, where one Man can open or ſhut the Gates, and cauſe the largeſt Veſſels ſecurely to aſcend or deſcend.

In ſome Places where the Waters of two Canals have no Communication, and the Level of one is Fifteen Foot above the other, their Veſſels are ſo made, that by ſloping the Banks like a Ridge of a Barn, they will dragg them from the one to the other, tho' they are never ſo heavy loaded. And our Author tells us, he had often paſs'd from one Canal to another in this manner.

Navigation and Veſſels on their Rivers and Canals.

Tho' their Ships for the Sea Service are not comparable to thoſe of *Europe*, and their Skill in Navigation is but mean; yet upon their Rivers or Canals they manage large Veſſels, as big as Ships, by a few Hands, with great Dexterity; of theſe Veſſels there are not leſs than ten thouſand in the Southern Provinces equipp'd for the Emperor's Service: They are Flat-Bottom'd, the Head and Stern Square, but the Forepart not quite ſo broad as the Stern; they have a Mainmaſt and a Foremaſt: The Foremaſt has a Yard and a ſquare Sail, but the Sail of the Mainmaſt is narrow a-top like a Sloop's Sail; their Maſts are not piec'd as ours, and ſet one on the head of the other, but are only one ſingle Tree. Their Sials are made of a thick Matt ſtrengthen'd

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with Laths or ſplit Cane at about two Foot diſtance: Upon the Deck they build little Rooms or Cabbins from one end to the other, rais'd about Seven or Eight Foot high, they are painted and gilded both within and without, and ſo very neat and commodious, that they make the longeſt Voyage tolerable. The Mandarins, or great Officers, often travel together in this manner, and no where ſpend their Hours more agreeably; for here they viſit one another without Ceremony, and play and paſs away their time as if they were all of one Family; which Freedoms are never taken by Magiſtrates on Shoar.

But notwithſtanding the Sailing upon their Rivers and Canals is generally exceeding pleaſant, there are ſeveral Rapid Torrents on which they ſail with the utmoſt Hazard; Father *Le Compte* tell us, he was once upon ſuch a Stream when the Veſſel was whirld round with an incredible Swiftneſs for a conſiderable time, and at length daſh'd upon a Rock. That in the Province of *Fokien*, for eight or ten Days Sail the Veſſel is in continual danger of periſhing; there are ſo many Cataracts and rocky Straights that it is hardly poſſible for the Boat to paſs through without being daſh'd to pieces on one ſide or other; Every Day almoſt ſome Veſſel or other is Shipwreck'd in theſe Torrents, but they have often the good Fortune to ſplit near the Shoars, and the Paſſengers are ſav'd; ſometimes indeed the Veſſel is daſh'd to pieces and the Crew buried in a moment. *Le Compte* ſays, tho' he had ſail'd upon the moſt tempeſtuous Seas, he thinks he never run ſo many Hazards in ten Years, as he did in ten Days upon theſe Torrents: But all this Danger it ſeems proceeds from

from want of Hands to manage their Barks, for if inſtead of eight Men they carried fifteen, all the Violence of the Streams would not be able to carry them away, ſo dexterous are the *Chineſe* at ſtemming the Force of the Current. But it is common in *China*, as well as other Parts of the World, to hazard Mens Lives, and venture loſing all their Effects, rather than be at a trifling Charge more than they apprehend to be abſolutely neceſſary.

Father *Gemelli Carer*i obſerves, that there is hardly a City or Village thro' the whole Empire, eſpecially in the Southern Provinces, but enjoys the Conveniency of ſome Navigable River, Lake, Canal, or Arm of the Sea; and that there are almoſt as many People live upon the Water as upon the Land: Wherever there is a Town upon the Shoar there is another of Boats upon the Water; and ſome Ports are ſo block'd up with Veſſels, that it will take up ſeveral Hours to get croſs them to Land. Theſe Veſſels are made as Commodious as Houſes; and there are many Born, and Live, and Dye in them; and they keep Hogs, Poultry, Dogs, and other Domeſtick Animals on Board, as if they were on Shoar.

Beſides theſe Veſſels, there are a prodigious Number of Floats of Timber perpetually going up and down the Rivers and Canals, which carry whole Villages of People upon them. This Timber is cut chiefly in the Province of *Suchuen*, which adjoins to *India* on the Weſt; and theſe Floats are ſome of them a Mile in length; they ariſe two or three Foot above the Water, upon which the People build little Wooden Huts, or Cabbins, at equal diſtances, where they live till they have diſpoſed of the Timber on which they

are Built: Thus great Quantities of it are convey'd as far as *Pekin*, being above Three Hundred Leagues from the Place where it is cut.

CHAP. II.

Containing a Deſcription of their Towns, Fortifications, Palaces, Publick Buildings, Houſes and Furniture.

HAVING given ſome Account of their Rivers and Canals, and the Veſſels us'd upon them, I ſhall proceed to deſcribe their Cities, Fortifications and Buildings on Shoar.

Great Wall, &c. And firſt of the great Wall which ſeparates *China* from *Tartary* (except towards the Eaſt part of it, where it divides the Province of *Pekin* from that of *Leaotum*, which our later Accounts inform us lies without the Wall.) This Work begins in the Province of *Xenſi*, which lyes on the North-Weſt of *China*, in about 38 Degrees of Latitude, and is carried on over Mountains and Valleys; firſt towards the North-Eaſt to the Latitude of 42, and then South-Eaſterly to the Latitude of 39, and terminates at the *Kang-Sea* between the Provinces of *Pekin* and *Leaotum*. The whole Courſe of it, with all the Windings, *Le Compte* tells us, is about Fifteen Hundred Miles; tho' in a direct Line from Weſt to Eaſt it may not be half ſo many Miles. It is almoſt all built with Brick, and ſuch well temper'd Mortar, that it has now ſtood above Eighteen Hundred Years, being built by the Emperor *Chihohamti*.

Coihobamti, to prevent the Incurſions of the *Tartars*, and is very little decay'd. Some Relations tell us it is many Yards thick, and exceeding high; but by the Embaſſy that was ſent from *Muſcovy* to *China*, and others who have lately ſeen it, we learn that it is but four Fathoms, or about thirty Foot high; and broad enough for eight People to ride a-breaſt. *Le Compte* makes it but five Foot thick, and not ſo high as the Walls of their Towns; but he has either miſtaken the thickneſs of the Wall, or it is falſe Printed, *viz.* five Feet for five Yards; for it is generally agreed to be about five Yards thick, and ten in height.

There are no Breaches in this Wall, except in the Province of *Pekin*, North of the City *Suven*, where inſtead of the Wall are very high and inacceſſible Mountains; and in that part where the *Hoambo* or *Yellow River* paſſes through it: As for leſſer Rivers which fall into *China* through this Wall, they run under Arches made in the Wall. It is generally of equal Height upon the higheſt Hills, and in the loweſt Valleys: So that *Le Compte* obſerves, when People talk of the wonderful Height of it in ſome Places, it muſt be underſtood of the height of the Mountain on which ſuch part of the Wall ſtands.

It is fortify'd all along by Square Towers at a Mile diſtance, ſay ſome; and others at the diſtance of two Bow-ſhots from one another. It was formerly guarded by a Million of Soldiers; but now Guards are plac'd only at ſuch parts of it as are eaſieſt of Acceſs.

The Cities and Towns of *China* are all Built in one Form, as near as the Ground will permit; that is, Square. Two great Streets which croſs one another in the middle of the Cities and Buildings

Town, divide it into Four Quarters; and from the Center the four principal Gates may be ſeen at once. The Gates ſtand due Eaſt, Weſt, North and South; the Streets lye in a ſtrait Line, are large and well pav'd; but very troubleſome to walk in, all Men of any Faſhion being carried in Chairs, or riding on Horſeback thro' them with their Attendants and great Equipages, and no Poſts to keep off the Horſes and Carriages. The Deſcription of two or three of them will give us a tolerable Notion of the reſt.

Pekin. The Imperial City of *Pekin* is ſituated about the Fortieth Degree of Northern Latitude, and was antiently exactly ſquare, being four Leagues about; but when the *Tartars* expell'd the *Chineſe* out of this City, they permitted them to build a new one adjoining to it; which, with the old one, now makes an irregular Figure, conſiderably longer than it is broad: So that *Pekin* is indeed two Cities join'd in one, as *London* and *Weſtminſter* are with us; one is call'd the *Tartar*, and the other the *Chineſe* City, the latter of which is much the moſt populous. They are both together Six Leagues in Circumference, reckoning 3600 Paces to a League, according to Father *Le Compte*, who meaſur'd them by the Emperor's Order, and he thinks it to be four times as big as *Paris*: But as the Houſes in *Pekin* are but one Story High, and thoſe at *Paris* Four, *Pekin* may not have more People lodg'd in it than *Paris*; eſpecially if we conſider that the Streets are much wider, and that the Emperor's Palace is of a vaſt Extent, containing Parks, Gardens, Canals, *&c.* Yet he ſeems to be of Opinion, that the Inhabitants of *Pekin* are more numerous than thoſe of *Paris*,

Paris, becauſe they do not take up half the Room in their Lodgings that the *Europeans* do.

The Crowds in the Streets alſo he obſerves are ſo great, that People of Quality are forc'd to have a Horſeman ride before them to make way; and yet ſcarce a Woman is to be ſeen amongſt them: But there may be ſeveral other Reaſons given for the Crowd being ſo great in this City, beſides the populouſneſs of the Place. Firſt, Multitudes of Country People daily reſort to *Pekin* to Market, and no River coming up cloſe to the City, all manner of Goods are brought thither by Land Carriage, which occaſions the Streets to be fill'd with Waggons, Camels and other Beaſts of Burthen, with their Drivers; inſomuch that Morning and Evening the Gates are ſo throng'd a Man muſt wait ſome Hours before he can get by. Beſides, few Artificers or Handicrafts Work in their own Houſes, but in the Houſes of their Cuſtomers; Smiths, Taylors, *&c.* are all day about the Streets looking out for Employment; then all Perſons of Faſhion have numerous Trains of Servants; and when a Mandarin goes abroad, all his Officers attend him in their Formalities: The Lords of the Court and Princes of the Blood, who go almoſt every day to Court, are attended with ſtrong Guards of Horſe, all which contribute to fill the Streets, and make *Pekin*, as well as other Cities of *China*, appear much more populous than they really are. However, *Le Compte* computes there are not leſs than Two Millions of Inhabitants in the City of *Pekin*, which is certainly above double the Number that is to be found either in *Paris* or *London*.

Artificers never work in their Shops.

Moſt

Streets. The principal Streets in *Pekin* are one Hundred and Twenty Foot Broad, and a League in Length; and the Shops in which they ſell their Silks and China-Ware, generally take up the whole Street, and make a very agreeable Proſpect: And that which renders it more ſo, is the Cuſtom the Tradeſmen have of ſetting up a long Board before their Shops, above Twenty Foot High, Painted and Gilt, on which are written the Names of the Goods they Sell. Theſe being plac'd on each ſide the Street almoſt at equal diſtances in moſt of the Cities in *China*, and having Pendants and Streamers on the top, make a very agreeable Show. They have no Signs, but the Name of every Tradeſman is written in large Letters over his Door, as ſome of our Tradeſmens are upon their Signs in *England*.

The Walls of this City are Fifty Cubits high, as ſome write; but all agree, that they hide the whole Town by their Height, and are ſo thick, that ſeveral may ride a-breaſt upon them. They are defended by ſquare Towers about a Bow-Shot diſtance from one another. The Ditch before them is dry, but very broad and deep. The Gates are of a prodigious Height, and at a diſtance make a noble Show: Every Gate of the Town has a Fortreſs, or Redoubt, built before it of equal height with the Gate, which being join'd together by high Walls, forms a handſome Square, large enough for 500 Men to draw up in Battalia. The way into it is by the ſide Wall between the Gate and the Fort, and not directly forward; then turning to the Right, you enter the Gate of the City, where a ſtrong Guard is always kept. The Arches, or Gate-ways, are built with Marble; but the

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reſt of the Walls with Brick. The *Chineſe* are not arriv'd at any Perfection in Fortification yet; for they have no other Works beſides a Wall ſtrengthen'd with ſquare Towers, a deep Ditch, ſometimes dry, but commonly of running Water, with ſome Bulwarks or Baſtions, and a few pitiful Iron Guns upon their Walls. There are Nine Gates in the *Tartar* City; Three towards the South, and Two on each of the other ſides. The *Chineſe* City is alſo Wall'd round, and has Seven Gates, and a large Suburb at every Gate.

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Palace.

The Emperor's Palace ſtands in the middle of the *Tartar* City, and is an oblong Square, about two Miles in Length, and one in Breadth, defended by a good Wall. This Palace includes not only the Emperor's Houſe and Gardens, but the Apartments of his Officers, and a great Number of Artificers, who are conſtantly employ'd by the Emperor. None are permitted to lye within the innermoſt Palace but the Eunuchs: The inner Palace conſiſts of nine vaſt Courts; the Arches through which one enters theſe Courts are of Marble, and over each there is a large ſquare *Gothick* Building; but the Offices on each ſide theſe Courts are but mean. The Emperor's Apartment, which is in the furtheſt Court, is ſupported by large Marble Pillars, and Roof'd with glaz'd Yellow Tyles, which glitter like the Sun; the White Marble Steps by which you aſcend the Rooms of State, the Carv'd Work, Varniſh, Painting and Gilding with which they are adorn'd, make them look very Magnificent, and ſuitable to the Grandeur of the Monarch to which they belong: But ſtill there is not that Contrivance and Uniformity, *Le Compte* obſerves,

in

in which the Beauty of our Buildings conſiſt; and the Irregularity of the whole muſt offend any one who has Skill in Architecture.

The Guards of the Palace have no other Arms but their Scymitars, and are not ſo numerous as ſome relate; but there are Three or Four Thouſand Mandarins and Great Officers always attending at the time of Audience. The Power and Inſolence of the Eunuchs in the Palace was an inſupportable Grievance in the former Reigns of the *Chineſe* Emperors; but the Emperors of the *Tartar* Race have ſo humbled them, that they are not much conſider'd now; ſome ſerve as Pages, and others in the meaneſt Offices.

But to return to the City, it is divided into Four Quarters or Diſtricts, and every one of theſe into leſſer Diviſions; every Ten Houſes has an Officer like our Conſtable, who preſides over the other Nine, and informs the Magiſtrate if any thing extraordinary happens. If any Robbery be committed in the Night, the Neighbourhood are oblig'd to make it good; and in every Family the Maſter is anſwerable for his Children and Servants. In the Night the Guards Patrole in the principal Streets, and the Horſe go their Rounds upon the Walls; and if any are taken up who have not a Licens'd Lanthorn, they ſeldom eſcape Puniſhment; for no Maſquerades, or Nightly Meetings are encourag'd by the *Chineſe*.

The City of *Pekin* ſtands upon a Plain; there are no Hills in it but Two, which were thrown up by hand, in the Emperor's Palace. In all parts of the City there are Men and Chairs to be hir'd, as in *London*, and Horſes; but no Coaches are us'd in this part of the World.

Their

Their Houſes, and even the Palaces of the principal Mandarins, are built upon the ſurface of the Ground, and ſupported by Wooden Pillars, without any Foundation. Indeed they build but one ſtory High, and ſo need a Foundation the leſs; but they take up a great Extent of Ground, having ſeveral open ſquare Courts within their Walls: They have ſuch a regard to their Privacy, that no Windows are made towards the Street, or to look towards their Neighbours; and juſt within their great Gate or Portal, there ſtands a Wall or Skreen to prevent Strangers looking in upon the opening of the Gate: When you are paſs'd this Skreen, there are little Alleys to the Right and Left, from whence you paſs into the ſeveral Courts, which are built on all ſides. Their Entertainments are made in a ſort of Hall, or Banqueting Houſe, at the Entrance of their Houſes; which have no other Ornament beſides a ſingle Order of Columns, painted and varniſhed, which ſupports the Building; and the Roofs are often open to the Tiles, without a Ceiling. They have no Looking-glaſſes, Hangings, or fine Chairs; and their Beds, which are one of the principal Ornaments, are hardly ever ſeen by Strangers, who are not permitted to go farther than the firſt great Hall. The Furniture of the beſt Houſes conſiſts only of Cabinets, Tables, varniſh'd Skreens, China-ware, Pictures, and Pieces of white Taffaty, upon which are written in large Characters ſome Sentences of Morality: Nor do you ſee any Chimneys in their Rooms, but they have Stoves or Charcoal to warm them in cold Weather.

Houſes.

Furniture.

Their Beds are indeed very fine; in Summer they have Taffaty Curtains wrought with

Flowers, Trees, and Birds, in Gold and Silk Embroidery; or they have Curtains of the fineſt Gauze, which ſerve to keep off the Flies and Gnats, but let in the Air. In cold Weather they have Curtains made of coarſe Sattin, with the Figures of Dragons, and other Animals, and Plants wrought in them; with Counterpains of the ſame. They have no Feather-beds; but uſe thick Quilts, or Matreſſes, to lye on; and their Bedſteads are adorned with a Variety of Carving and Figures.

Nankin. *Nankin*, or the South Court, (which the *Tartars* call *Kiammin*) was the Seat of the Empire, till the Emperor thought fit to remove to *Pekin*, or the North Court, to oppoſe the Incurſions of the *Tartars*.

It is ſtill the Capital of the Province of *Nankin*, and lies in the Latitude of 32, Longitude 137. It was anciently encloſed by three Walls, the outermoſt of which was ſixteen Leagues in Circumference. The Ruins of them look more like the Boundaries of a Province, than the Walls of a City: but tho' it has loſt much of its former Grandeur, and is leſſen'd, as well in its Buildings as the Number of Inhabitants, ſince the removal of the Court to *Pekin*, it is ſtill thought to be more populous than *Pekin*. The Streets are well pav'd, but not very broad; the Houſes low, but neat; the Shops are filled with the richeſt Silks, and all other Manufactures which are to be found in the Empire. Hither the Doctors and Mandarins retire when they are out of Employment, here being the moſt conſiderable Libraries, and Printing and all other Arts practiſed in the greateſt Perfection; the Language is alſo more pure than

in

in any other Part of the Kingdom. This City ſtands on the River *Kiam*, the largeſt and deepeſt River in *China*: It is about half a League Broad at this Town. Here are alſo a multitude of Navigable Canals, with ſtately Bridges over them, conſtantly throng'd with Veſſels going in or out the Port, and the City has a Garriſon of Forty Thouſand Men in it.

Towers and publick Buildings.

Without the Gates of every Town there are uſually two Magnificent Towers erected, and near each Tower is a Temple of Idols, and another Dedicated to the Genius, or Guardian Angel of the Place. There are alſo in almoſt every City Triumphal Arches, built to the Honour of ſome Great Men, who have been Benefactors to their Country; and Colleges or Temples Founded in Memory of their great Philoſopher *Confucius*, where his Precepts are Taught.

Porcelane Tower at Nankin.

There are two Towers without the Gates of *Nankin*, one of them call'd the *Porcelane Tower*, of an Octangular Figure, contains Nine Stories, and is two Hundred Feet High: It is rais'd on a Maſſive Baſis built of Brick, and ſurrounded with a Rail of unpoliſh'd Marble. There are alſo Ten or Twelve Steps all round it, by which you aſcend to the firſt Room: There are no Windows in this Room, but three large Doors open into it; and from thence you may aſcend to the Ninth Story, by very ſtrait inconvenient Stairs; each Step being Ten Inches deep. Theſe Towers are all built alike, in the Form of a Cone, or Sugar-Loaf; between every Story there is a Penthouſe, or Shed, all round, which grows leſs and leſs, like the Tower it ſelf, decreaſing in Breadth as it encreaſes in Height. The Wall is at leaſt Twelve Feet Thick at bottom, and

Eight and a half at the top, and fac'd with China, or Porcelane, on the outſide. Each Story is made by thick pieces of Timber laid a-croſs, and on them a Floor; and the Ceiling of every Room is adorn'd with Paintings. The Walls of the upper Rooms have Windows; and there are Niches alſo round them, fill'd with the Images of their Gods. Above the Eighth Story there is a Cupulo, which riſes Thirty Feet higher than the Tower; and on the top is a very large Golden Ball. This Tower has ſtood above Three Hundred Years, and ſtill appears wonderous Beautiful. *Le Compte* looks upon it to be the beſt contriv'd, and Nobleſt Structure in the Eaſt.

Bells and Watches.

The *Chineſe* have in every City very large Bells, by which they diſtinguiſh the Five Watches of the Night: They are hung in Towers built for that purpoſe, and begin to ſound at Seven or Eight in the Evening. In the firſt Watch they ſtrike once, which they repeat a little afterwards, and ſo on till the Second Watch begins; then they ſtrike Two, which they continue to repeat till the Third Watch begins, and ſo on. They make uſe alſo of a Drum in their Towers, in the ſame Manner.

There are Seven Great Bells at *Pekin*, *Le Compte* informs us, which weigh One Hundred and Twenty Thouſand Pounds a-piece. They are Eleven Foot Wide, Forty Round, and Twelve Feet High, beſides the Ear, which is Three Feet more. But tho' they exceed our Bells much in Bigneſs, ours exceed them as much in Sound: Their Metal nor their way of Caſting is not comparable to ours; and, having Wooden Clappers, they make a very dull Noiſe. Theſe Bells are almoſt in form of a Cylinder, near as wide at the Top as they

they are at Bottom; but the Thickneſs leſſens gradually from the Bottom to the Top. The Metal is Brittle, very ill Caſt, and full of Knots.

China abounds in great Cities; a Traveller is hardly got out of one but he enters another: They are divided into Three Claſſes, of the firſt there are about 160, many of which are Three and Four Leagues round. Number of Cities and Towns.

In the Provinces of *Xenſi* and *Xanſi* their Villages are ſurrounded with Walls and Ditches; and have Iron Gates, which are ſhut every Night, and guarded in the Day Time by the Country People, to defend them as well from the Inſults of the Soldiers, as from Robbers.

The Triumphal Arches above-mentioned, conſiſt of Three great Arches made of Marble, the middle Arch higher than the other Two: They are ſupported by Four Columns, ſometimes Round, but oftner Square, made of one ſingle Stone, plac'd on an irregular Baſis. The Frize is adorn'd with Inſcriptions, beautiful Figuers and Sculptures, with Knots and Flowers finely carv'd, and Birds flying as it were from the Stone. Theſe *Le Compte* looks upon as their Maſter-Pieces. But ſome of their Triumphal Arches are ſo very mean that they are not worth a deſcribing. Triumphal Arches.

The Windows of their Houſes, as has been hinted already, neither look into the Street, nor towards their Neighbours; which makes it neceſſary for them to build about open Courts and Squares to receive the Light. Their Windows are not Glaz'd as ours, but inſtead of Glaſs they have Oyſter-ſhells, or other Shells of Sea-Fiſh, clean'd and ſcrap'd ſo thin that they will let in the Light, tho' they are not ſo tranſparent as Glaſs: In other Places Windows.

Places, 'tis ſaid, they have pieces of Painted Glaſs, like Straws glew'd together, which form a Square of the bigneſs of our largeſt Pains: And in other parts of *China* their Windows are made of Rattan, or Split Cane, and are rather Lattices than Windows, eſpecially in the Southern Provinces: Theſe being much cooler than Glaſs or Shells.

Port of *Canton.* The principal Ports of this Kingdom whither the *Europeans* Trade are, Firſt, *Canton*, the Capital of *Quamtung*, the moſt Southern Province of *China*. It lies under or very near the *Tropick of Cancer*, about Fifty Miles from the Mouth of the River *Ta*; and is ſaid to be the beſt Harbour in *China*. It is defended towards the Waterſide by two high Walls, with Towers upon them, and two ſtrong Water Caſtles; and on the Land-ſide by a good Wall, and ſeveral Caſtles. It exceeds all the Cities of *Aſia*, we are told, in Idol Timples, Courts, Palaces, and other publick Buildings: There are no leſs than Thirteen Magnificent Triumphal Arches between the Water-gate and the Palace. This City would have vy'd with the greateſt, for Shipping, Trade, and Numbers of People, before it was ruin'd by the *Tartars* in the late War.

Macao. There was formerly alſo a great Trade to *Macao*, an Iſland to the South of *Canton*, poſſeſs'd by the *Portugueſe*: They have ſtill a Fort there and a Garriſon; but are forc'd to ſubmit to the *Chineſe*, and obey their Mandarins: All the Cuſtoms alſo are paid to the Emperor, tho' the *Portugueſe* ſtill retain a Form of Government, as to their own People: The Town is built upon very uneven Ground, on the point of a ſmall Iſland, which commands a good Road, where the Shipping is

covar'd

cover'd from Storms by ſeveral other little Iſlands which lie to Windward.

North-Eaſt of *Canton*, in the Province of *Fokien*, is another Port call'd *Emoui*, from the Iſland that forms it. Here the biggeſt Ships may ride cloſe to the Shore; and Trade has improv'd there ſo much of late, that it has drawn great Numbers of People thither. It has a Garriſon of Eight or Nine Thouſand Men for the Security of it. *Emoui* or *Amoy*.

The moſt Eaſterly Port in the Continent of *China* is *Nimpo*: This is a City of the firſt Claſs, very Populous, and beautify'd with many Triumphal Arches. It is but Two Days Sail diſtant from *Japan*, with which Iſland they maintain a great Trade, Exporting their Silks and other Manufactures; for which they receive Gold, Silver, Braſs, Japan Cabinets, *&c.* *Nimpo*.

The *Engliſh* had at the Time of the erecting the New *Eaſt-India-Company*, a Factory in the Iſland of *Chuſan*, or *Cheuxan*, about Thirty Miles to the Eaſtward of *Nimpo*. This Iſland lyes about the Latitude of 30, and is Eight or Nine Leagues in length from Eaſt to Weſt, and Four or Five in breadth. There is a good Harbour at the Weſt End near the *Engliſh* Factory, which was built cloſe by the Shoar in a low Valley, where there are about Two Hundred Houſes of Merchants and Tradeſmen, who come thither to Traffick; but their Families reſide at a Town about a Mile further within the Land, which is ſurrounded by a fine Stone Wall, Three Miles in Circuit, defended by Two and Twenty Square Towers, and ſome old Iron Guns, and has a Garriſon of Three or Four Thouſand Men. *Chuſan*.

The

Port of *Nankin* diſus'd by Foreigners.

The Harbour of *Nankin*, the Capital of the Province of that Name, and formerly the Reſidence of the Emperor, was once accounted the fineſt in *China*, becauſe of the Breadth and Depth of the River *Kiam*, which runs by that Town: But no Merchant Ships, *Le Compte* tells us, put in there at preſent; whether the Mouth of the River is chook'd up, or whether the Government intend to divert the Trade from this Place, he is not poſitive; but inclines to believe the latter: For, he ſays, the famous Pyrate, or *Chineſe* Admiral, who refus'd to ſubmit to the *Tartars*, beſieg'd it with a great Fleet not many Years ſince; and the State obſerving how much the Place was expos'd to Inſults from Abroad, choſe to remove the Trade to other Towns which were more ſecure.

CHAP. III.

The Genius, Temper, Stature, Complexion, Shape and Habits of the Chineſe; *with their Entertainments, Diet, Diverſions, Feſtivals, Viſits and Ceremonies; Roads, manner of Travelling and Carriages.*

Genius and Temper.

THE *Chineſe* ever look'd upon themſelves as ſomething ſuperiour to the reſt of Mankind, till the *Europeans* arriv'd amongſt them; and ſtill, tho' their Ignorance is ſo notorious in the ſpeculative Sciences, and even in ſome Mechanick Arts, ſuch as Clock-Work, Architecture, *&c.* they will have it that they have one Eye more than we.

Such

Such deſpicable Notions they formerly entertain'd of Foreigners, that they laid it down as a Maxim, to have no further Commerce with them, than to receive their Homage; and when this was at any Time refus'd them, only ſeem'd to pity the Folly of the *Barbarians*; as they call'd them, in neglecting to put themſelves under the Protection of ſo Wiſe a People. They were anciently, 'tis true, Reverenc'd throughout *India*, *Tartary* and *Perſia*, as Oracles; and the great Objection, we are told, that the *Japoneſe* made to the Chriſtian Religion, was, that ſo wiſe a Nation as the *Chineſe* had not receiv'd it.

From this reſpect the Neighbouring Nations paid them, the *Chineſe* look'd upon themſelves as the Favourites of Heaven, and that they were plac'd in the middle of the Earth, in a ſort of Paradiſe, to give Laws to the reſt of Mankind. Other Men they thought wonderfully defective in their Underſtandings, and deform'd in their Perſons; and believ'd they were caſt into the remote Corners of the World, as the Droſs and Refuſe of Nature; and that themſelves only had receiv'd from God Rational Souls and Bodies, of an agreeable Size and Figure: When they found the *Europeans* to be vers'd in Arts and Sciences, they were amaz'd, and ſaid, 'How could this poſſibly 'be, that a People ſo remote from us ſhould 'be endow'd with ſuch Parts and Learning! 'That they ſhould Diſcourſe and Argue as 'we do, when they never were Inſtructed in the *Chineſe* Learning! But Avarice, Ambition and Pleaſure, it ſeems, have a large ſtroke in all Affairs in *China*, as well as in *Europe*, notwithſtanding their boaſted Politeneſs, and the Equitable Rules they pre-

tend to be Govern'd by, Injuſtice is too often found in their Courts; and much of the Time both of Princes and People is taken up in Amorous Intrigues, as well there as here; but they uſe ſuch Caution to conceal their Vices, 'tis ſaid, that a Stranger would be apt to pronounce all things were well regulated amongſt them.

When they have an Intereſt to manage, no People know better how to inſinuate themſelves into the good Opinion of thoſe they deal with, or improve an Opportunity when it offers; nor will they decline the moſt Hazardous Undertaking, where they have any Gain in view. Throngs of People are perpetually in motion upon their Rivers, on their Coaſts, and upon the Roads; Trade and Commerce ſeems to be, ſays *Le Compte*, the Soul of that People, and the Spring of all their Actions; nor do they much ſcruple impoſing on thoſe they deal with, of which many of them are ſo far from being aſham'd, that they will laugh at the Man they have bubbled. A Foreigner goes in great Danger of being cheated if he truſts to his own Judgment, and if he employ a *Chineſe* Factor, as is uſual, both Factor and Merchant will ſometimes combine together to deceive the Stranger.

They continually apply themſelves to diſcover the Inclinations, Humours and Tempers of thoſe they have any Commerce with; and keep up a fair Correſpondence even with their greateſt Enemies.

However, there do not want Inſtances of fair Dealing, and open generous Uſage, and a Fidelity not to be corrupted.

There are no Duels amongſt them, all their Revenge is ſecretly manag'd, and they cannot only

only diſſemble their Malice, but ſeem patient even to Inſenſibility, till they have a favourable Opportunity to ſtrike home. Their Great Men are engag'd in a perpetual purſuit of Places and great Poſts, and carry on their Deſigns by Bribes and Preſents, as in other Courts: Yet as the Laws prohibit theſe Practices, and refer all to the Merit of the Candidate, the moſt ſubtle and deſigning amongſt them ever put on the greateſt Appearance of Modeſty and Self-denial: But however the *Chineſe* may excel in Cunning, their Courage 'tis obſerv'd is not very remarkable.

Stature, Shape, Features and Complection.

In ſo large a Country it cannot be expected but the Complection and Features, if not the Stature of the diſtant Inhabitants muſt vary. It is not difficult to diſcover a *North* from a *South Britain*, or an *Engliſhman* from a *Frenchman*, with us; how much more may it be expected thoſe of *North* and *South China* ſhould have ſomething to diſtinguiſh them, who are 30 Degrees of Latitude diſtant from each other: Therefore when ſome Authors tell us they are Fair, and others that they are Tawny; ſome that their Stature and Features reſemble the *Europeans*; others that they have Flat Square Faces, Short Noſes, *&c.* theſe Relations may eaſily be reconciled, if we conſider that one ſpeaks of this Province, and another of that; and that the Provinces here are of as large Extent as moſt Kingdoms in *Europe*. However it ſeems to be admitted by moſt Writers, that a Majority of the *Chineſe* are Squat Well-ſet Men, broad Faces, black Hair, little dark Eyes, ſhort Noſes and thin Beards, which they wear long on the bottom of the Chin and upper Lip; but pull the Hair off their Cheeks by the Roots with Tweezers, and

till they arrive to Thirty Years of Age hardly any Beard appears. The Learned ſuffer the Nails of their Left Hand to grow Two or Three Inches longer than their Fingers, to diſtinguiſh them from Mechanicks.

The *Chineſe* admire one that is Tall and Fat, a little above the common Size; and if he have a broad Forehead, little Eyes, a ſhort Noſe, great Ears, a little Mouth, and a long Beard, he is look'd upon as a compleat Beauty; a big Voice alſo is look'd upon as no mean Accompliſhment, eſpecially in a Magiſtrate. The Women who are kept up and not expos'd to the Sun, are Fair enough; and except that they have little Eyes and ſhort Noſes, may vye with our *European* Beauties. Their exceſſive Modeſty alſo 'tis ſaid, adds much to their other Charms; they dreſs uſu-

Habits of Women. ally in their Hair, which is part of it made up in a Roll, and faſtned with a Bodkin; the reſt is divided into two Locks, which fall gracefully upon the Neck. In the Northern Provinces they wear a ſort of Caul of thin Silk over their Hair: And in *Pekin*, in Cold Weather they wrap a kind of Cornet or black Hood about it. They wear as the Men do, a long Veſt of Sattin, Red, Blue, or Green: The Elder Women generally chuſe Black, or Purple; they have over this a looſe Gown with wide Sleeves, ſo long that they would reach the Ground if they were not held up: But what is moſt remarkable, is, their little Feet; in which their principal Beauty is thought to lie. As ſoon as a Girl is Born her Feet are bound up ſo hard that they cannot grow, which makes them walk a little aukwardly, the Foot of a grown Woman being not bigger than a Child's of Three Years Old.

They

They wear Embroider'd Silk Shoes, in ſhape much like our Womens, except that they are turn'd up at the Toes, and that the Heels are round, and of an equal bigneſs from top to bottom: Theſe they make themſelves, and are very proud of ſhewing their fine Feet when they have an Opportunity.

The Men wear no Hats, but a Cap, which does not come ſo low as their Ears; they carry a Fan in their Hands to skreen them from the Sun. They ſhave their Heads except one Lock behind, which the better ſort make up into a little Roll: The poor People often go without any Cap, and let this Lock hang down their Backs; the Cap is faſhion'd like a Bell; that which they wear in Summer is made of a fine Mat, and lin'd with Sattin; there is alſo a Tuft or bunch of Silk or Hair dyed Red which falls from the top of the Cap to the bottom like a Fringe, and covers it all over; or, being light, waves in the Wind and appears very beautiful at a diſtance: They have alſo a large Button of Amber or Glaſs on the top of the Cap, which makes a mighty Glittering. In Winter theſe Caps are made of Pluſh turn'd up with Sable, or Fox Skin, and being very ſhallow, they are faſtened under their Chins with a String. Habits of Men.

They wear a Veſt which reaches to the Ground, and folds over the Breaſt. It is faſtned on the left Side with Four or Five Buttons of Gold or Silver: The Sleeves are wide at the Shoulder, but narrower towards the Wriſt, and cover the whole Hand to their Fingers Ends. The Veſt is tied with a Silk Saſh which hangs down to their Knees. In Summer their Necks are bare: But in Winter they cover them, with a Cape of Sattin ſew'd to the

Veſt,

Veſt, or a Tippet of Sable or Fox-Skin Three or Four Fingers broad. Over their Veſt they wear a looſe Coat or Gown, Blue, Green, or any other Colour, with ſhort Sleeves: This is ſhorter than their Veſt, and thoſe the *Tartars* and Soldiers wear do not come lower than their Knees. When they receive Company; or viſit others, they wear another looſe Coat or Gown over that, and every Garment is of different Colours. Under their Veſt both Men and Women wear a Shirt, or rather Waſtecoat of Taffaty, which wraps over the Breaſt, and is laced or tyed on the right Side, and has cloſe narrow Sleeves; they have alſo a pair of Drawers of the ſame. In Winter the Waſtecoat is of Linnen, and they have Breeches, or rather Trowſers; for they are wide, and reach down a great part of the Leg: Theſe are made with coarſe Sattin quilted with Cotton or Raw-Silk. The Men alſo wear a kind of Silk Boots quilted with Cotton an Inch thick, and Slippers beſides. Theſe Slippers have good ſubſtantial Soles, ſtitch'd with Pack-Thread; but the Foot of the Boot, as it is call'd, is made of Silk or Linnen, and therefore cannot be worn without the Slipper. A Man of Faſhion will never be ſeen without his Boots when any one comes to viſit him; but at other times they wear Slippers only in their Houſes.

They had retain'd the ſame Faſhion in their Cloaths and Habits above Two Thouſand Years, when the *Tartars* compell'd them to cut off their Hair, and alter them in ſome particulars. The *Chineſe* cannot be reconcil'd to Perukes, and the drawing on ſtrait Stockings and Breeches, and the diſcovering ſo much Leg and Thigh as the *Europeans* do, looks very odd to them.

People

People of Diſtinction, tho' they never appear uncover'd in Publick, and obſerve a mighty Decorum Abroad, yet in Private, and among their Friends, will put off their Caps, Gowns, Veſts, and even their Waſte-coats or Shirts, wearing nothing but a thin pair of Drawers of white Taffaty or tranſparent Linnen. And the common People, Watermen, and Artificers, eſpecially in the Southern Provinces, work and go along the Streets with only a thin pair of Drawers, without Cap, Shirt, or Stockings; ſo that they are perfectly Tawny.

When the *Chineſe* ride in bad Weather, their great Coats, Caps and Veſts are cruſted over with a ſort of Oil, which looks Green when it is dry'd, and defends them againſt the Rain; and their Boots are made of good thick Leather.

The *Miſſioners* in *China* at firſt went in the Habit of the *Bonzes*, or *Pagan* Prieſts; but they ſoon grew aſham'd of appearing like theſe Idol Prieſts, and took up the Students Habit of long Gowns. When the *Tartars* came in they were forc'd to accommodate themſelves to their Faſhions, and wear ſhort Veſts and Coats of Silk; tho' at Home they tell us they are cloath'd in Serge, or Painted Linnen. *Miſſioners* Habits.

At their Girdles the *Chineſe* hang their Pouch of Tobacco, their Pipe, which is Braſs, their Handkerchief, the little Sticks they Eat with, and their Knife. I don't perceive they have any Pockets to put their Trinkets in.

In Winter the Quality wear rich Furs; and others Lamb-skins, or quilted Cotton.

Their Swords, which are broad, they wear on the left Side, with the point forward.

Every

Every Mandarin has wrought upon his Cloaths, either in Gold or Silver, before and behind, ſomething which ſhews the Dignity of his Office. The Civil Magiſtrates have uſually a Bird; and the Military Officers, Dragons, Lyons, or Tygers work'd upon them.

Diet. The *Chineſe* are far from being Superſtitious in their Diet; they do not only Eat all kinds of Fleſh, Fiſh and Fowl the *Europeans* do, but Horſe-Fleſh is in great Eſteem among them; nor are Dogs, Cats, Snakes, Frogs, or ſcarce any ſort of Vermin refus'd: But Rice, Roots, Pulſe and Garden-Stuff are the common Food. Broth and Soops they have alſo made either of Fleſh or Fiſh, which they mix with their Rice. Salt and Pepper are never brought to Table, the Meat being ſeaſon'd in the Dreſſing. They Eat their Fleſh Boil'd, Fry'd and Broil'd; but it is cut into little ſquare Pieces like Dice before it comes to Table. They uſe neither Cloth, Napkins, Knives, Spoons or Forks; but Two little round Sticks of Ebony, or other Wood, ſometimes tipp'd with Silver at the Ends, with which they take up their Meat very dexterouſly; and for their Rice and Broth they hold the Cup to their Mouths and lade it in with their little Sticks. They uſe high Chairs and Tables, contrary to all the People of the Eaſt beſides, who ſit croſs Legg'd upon the Floor. Every Perſon almoſt has a little lacquer'd Table to himſelf at an Entertainment, on which is ſet his Meat and Rice in little China Diſhes or Saucers, and ſometimes Plate is us'd.

Liquor. Tea is their principal Liquor; Wine they have none, tho' the Country abounds in fine Grapes; neither do they brew Beer of Barley, but

but have ſtrong Liquors which they make of Rice, or Wheat; cold Water they never Drink; their Water being generally bad, and not fit to be drank till it is boil'd and corrected by the Infuſion of Herbs, or mix'd with Spirits.

The two principal ſtrong Liquors our Seamen mention who go that Voyage are, *Hochſhue* and *Samſhue*: As for Tea, the Sailors leave that ſort of Beveridge entirely to the Natives. The *Muſcovite* Ambaſſadors alſo tell us of a ſort of Brandy or Spirits, with which they were entertain'd in the Emperor's Palace.

Hochſhue is of the Colour of Brown Beer, but very clear and ſtrong: It is ſaid to be an Infuſion of Wheat in ſcalding hot Water, and taſtes more like Mum than Beer. *Samſhue* is a Spirit diſtill'd from Rice, and either of a Pale or Reddiſh Colour; and this is what ſeveral Travellers give the name of Wine to.

Theſe People generally eat their Meat cold, tho' they drink their Liquors hot; and ſo much Ceremony is us'd at their Entertainments, that it muſt certainly very much leſſen the Pleaſure of Eating and Drinking. Whenever a Mouthful of Meat is taken up, or a Cup of Liquor drank, it occaſions a Hundred Grimaces. There ſtands alſo a Perſon to beat Time, that every one may handle his little Sticks, and carry their Meat to their Mouths at once. Ceremonious at their Entertainments.

The Entertainment begins with drinking Wine, as it is call'd, tho' it be a Liquor made of Rice. This is preſented to every one of the Gueſts at the ſame time, in a ſmall *China* or Silver Cup; they take hold of it with both their Hands, and lift the Cup as high as their Heads, and then drink without ſpeaking a

Word. If any Perſon don't care to drink, it is neceſſary to make the Motion however, and hold the Cup to his Head as long as the reſt, and it is not taken notice of whether he Drinks or not.

After this a Diſh of Meat is ſerv'd up to each Table; When the Maſter of the Feaſt gives the Sign, the two Sticks are taken up and flouriſh'd, after which they ſtrike them into the Diſh, and very dextrouſly carry a piece of Meat to their Mouths. They are to take as much care as poſſible that their Mouths all move together, that one may not have done before another; for either to be beforehand, or make the reſt wait, is reckon'd a great piece of Rudeneſs, and throws all into Confuſion. When this is done, they flouriſh their little Sticks again, and having taken two or three Mouthfuls of a Diſh, the Maſter of the Houſe gives the Sign to lay down their Arms, which they do exactly in the ſame order they found them.

No liquor forc'd.

Then comes the Liquor again, which is drunk off with the ſame Ceremony as before. They drink, or rather ſip, after they have taſted a Mouthful or two of a Diſh, and ſometimes there is not leſs than Twenty ſerv'd up; but the Cups are little, and no Man Drinks more than he has a mind to; if he do but make the Motion, as has been obſerved before, it is ſufficient.

They ſit ſilent at Table often three or four Hours, *Le Compte* tell us: and when the Maſter of the Houſe thinks every one has eat what he will, he gives the Sign to riſe. Then they get up and take a turn in the Garden, or ſome part of the Houſe, for about a quarter of an Hour; after which they return to the Dining-

Dining-Room, where they find the Deſert, conſiſting of Sweetmeats and dry'd Fruits, which they eat with their Tea. In the mean time a Company of Strolers are call'd in to Act a Comedy; but the Jeſuits tell us, they are exceeding dull and noiſy, and obſerve no Rules; that they rather houl than ſing, and make very indifferent Declamations; tho' it is expected you ſhould however cry up the Performance, and admire the Wiſdom of their Anceſtors in inſtituting theſe Diverſions. Players.

Their Plays generally contain the Hiſtories of ſome of their imaginary Saints or Heroes.

Their Ceremonies are part of the Conſtitution, every Man is oblig'd to obſerve them, even Tradeſmen, Servants, Seamen and Husbandmen have their reſpective Forms and Ceremonies appointed them, which the *Chineſe* imagine contributes much towards Civilizing their People; that the uſing thoſe outward Condeſcentions and mild Expreſſions requir'd by the Government, tend to promote Peace and Order in the State, as well as in every particular Neighbourhood; and that the ſeeming Affection they are taught to expreſs for one another, tends to produce mutual Good Will; that the forbearing ſcurrilous provoking Language may prevent many Quarrels, or at leaſt they will be ſoon compos'd, where no ſuch Fuel is adminiſtred, and by ſcolding in ſoft Expreſſions their Fury does not riſe to that height it would, if vulgar, ſordid Language were allow'd of. Oaths and obſcene Diſcourſe, 'tis ſaid, are never heard of amongſt them. Ceremonies appointed by the State. The reaſon of it.

The common Salutation is the laying the Right Hand to your Breaſt and bowing the Head a little; when they would ſhew greater Reſpect, Form of Salutation.

Reſpect, they join both Hands together, and bow their whole Body pretty low: Where one ſalutes a Perſon of ſuperior Quality in his Houſe, or elſewhere, he falls on one Knee, and remains in that Poſture till the Perſon he ſalutes takes him up, which he does in an inſtant. It would be an Affront, it ſeems, to ſalute a Magiſtrate when he appears in publick, unleſs the Perſon has particular Buſineſs with him; but People ſtand up while they are carried by, with their Arms acroſs, and their Eyes fix'd upon the Ground.

Viſits. Familiar Friends viſit without much Ceremony; but for all others there is a Form preſcribed. The Perſon who makes the Viſit ſends a Servant to the Gentleman he deſigns to wait on, with a Note fill'd with many reſpectful Expreſſions, ſuitable to the Quality of the Perſon he is going to ſee, to which he ſubſcries his Name. The Meſſage being deliver'd, the Viſiter ſets out, and is receiv'd according to his Rank: If the Perſon he goes to ſee be much above him, the Maſter of the Houſe does not move out of his Chair; ſometimes he waits for his Gueſt in the Hall, at other times he goes into the Court; and if the Perſon viſited be much the Inferior, he goes out into the Street to bring in the Stranger; as ſoon as they diſcover one another they both run, and make low Bows. There is but little ſaid at their encountring each other, a ſet of ſhort Compliments are preſcrib'd; the one knows what he is to ſay, and the other what he is to anſwer: At every Door they halt, where the Bows and Cringes are renew'd, and they diſpute who ſhall enter firſt. They uſe but two Expreſſions on this Occaſion, the one ſays *Tſin*, which is *Pray walk in*; The other anſwers *Paucan*,

Paucan, or *It muſt not be.* This is repeated Four or Five times, and then the Stranger ſuffers himſelf to be overcome, and goes on to the next Door, where the ſame Ceremony is renew'd. When the Company comes to the Room where they are to be entertain'd, they ſtand all in one Rank, and bow almoſt to the Ground; they never ſtand oppoſite to one another; when they ſalute, then they kneel, after which they ſpend ſome time in offering one another the Right Hand: They proceed to bow even to the Chairs, and every one duſts them with his great Sleeve, which the Maſter accepts very thankfully; then comes the Diſpute who ſhall ſit uppermoſt, but this makes no manner of Diſorder, every one knowing what Place belongs to him after all this Cringing is over, and one waits for the other till the Ceremonies preſcrib'd him are perform'd.

After a quarter of an Hour's Grimace, they all ſeat themſelves one over againſt the other. They are oblig'd to ſit upright without leaning, with down caſt Looks, their Hands ſtretch'd out on their Knees, and their Feet even; they are to look grave and compos'd, and muſt not be too talkative, and ſometimes there is not a Word ſpoken beſides the Compliments preſcribed. When they do ſpeak it is with all the ſubmiſſion immaginable, and never in the Firſt or Second Perſon; for Inſtance, inſtead of ſaying, *I am oblig'd to you for the Favour you have done me*, they will ſay, *the Favour my Lord has done me who am ſo much beneath him has laid his Servant under the higheſt Obligations.* And inſtead of ſaying, *I preſent you with this Curioſity which my Country produces*, they will ſay, *permit the Servant to offer his Lord this* Manner of Addreſs

this Curioſity which his poor Country affords. Again, *whatever comes from his Lordſhip's Noble Province is well wrought, or extraordinary fine.* And never ſay *I* or *You*; but *your Servant* or *your Scholar* did ſuch a thing; and *the Doctor* or *my Lord* ſaid this or that; and not *you* ſaid or *you* did it, this would be reckon'd the height of Inciviiity, and a Manner of ſpeaking only to be us'd to Slaves.

Tea is the uſual Liquor drunk upon a Viſit; and much Ceremony there is us'd in taking the Diſh, carrying it to ones Mouth, and ſetting it down, or returning it to the Servant. And when they take leave, much the ſame Cringes are repeated as when the Gueſts arrive. Ambaſſadors are allow'd Maſters of the Ceremonies to inſtruct them Forty Days before they are admitted to their Audience, that they may commit no Blunders, and many of the *Chineſe* will be offended with Strangers if they omit to Cringe and Fawn, according to the Rules preſcrib'd them.

Never uncover their Heads.

The *Chineſe* are ſo far from putting off their Caps when they ſalute one another, that it is reckon'd very indecent to appear before their Betters Bareheaded; and upon this account, in conformity to the Cuſtom of that Country, the Pope thought fit to diſpence with the Miſſioners appearing bareheaded in the Chriſtian Churches in *China*.

Ceremonies on taking Leave.

When a Stranger is about to take Horſe and return home, this cannot be effected without much Ceremony; for he won't be ſo rude to Mount before the Maſter the Houſe, and he on the contrary entreats his Gueſt, to Mount while he ſtands to wait on him. The Stranger then proteſts the World ſhall be turn'd up ſide down before he will be ſo rude,

and

and perſiſts in his Reſolution 'till the Maſter of the Houſe retires out of ſight; but the Stranger is no ſooner in the Saddle, than his Friend appears again, and bids him adieu; which Compliment is return'd by the other: And when the Stranger is gone a little way, a Servant is alſo diſpatch'd after him to wiſh him a good Journey; for which the other returns him Thanks. Father *Gemelli Careri* tells us, the Gueſts leave Money enough behind them to pay for the Expences the Maſter of the Houſe has been at; which tho' he refuſes a great while, is at length accepted. But this I meet with in no other Author, and perhaps it may amount to no more than the Servants Veils with us; for few would make Viſits where they were oblig'd to pay the whole Charge of the Entertainment.

Gaming, tho' prohibited by the *Chineſe* Laws, is much practis'd amongſt them, and there are Inſtances of thoſe who have followed it ſo immoderately, that they have play'd away their Eſtates, Wives and Children; any of which they will ſometimes hazard upon a Card, or a ſingle Caſt of a Die. Gaming.

They have ſeveral Feſtivals, particularly the Three Firſt Days in the Year, which they Celebrate by Feaſting, Gaming, Comedies and ſending Preſents to their Friends and Patrons; but the Fifteenth Day of the Firſt Month is ſolemnis'd with greater Pomp than any: This is call'd the *Feaſt of Lanthorns*; they hang them up in the Streets and in their Houſes, and give themſelves up to all the Extravagances practis'd at a *Carnaval*. Some ſay that it was in Remembrance of one of their Emperors, who order'd a vaſt Palace to be erected, which he illuminated with a prodigious Feſtivals.

digious Number of Lanthorns, that the Day might not be diſtinguiſh'd from the Night. Others ſay it was in Remembrance of a Great Mandarin, whoſe Daughter drown'd herſelf. This Magiſtrate, they tell us, having us'd the People under his Command with great Humanity and Tenderneſs, the Country in Gratitude came to his Aſſiſtance with their Lanthorns to look for his Daughter; but ſhe was not to be found: And every Year in Memory of the Accident, the People thereabouts aſſembled with their Lanthorns, which at length grew into a general Cuſtom.

But whatever gave Occaſion to this Feſtival, all People Celebrate it with great Splendor and Magnificence. They lay out on ſome of their Lanthorns at leaſt Two Thouſand Crowns, and will retrench from their other Expences that they may do ſomething extraordinary on that Day. The Gilding, Carving, Painting, Silk and Varniſh us'd about them, make a glorious Show; and ſome of them are above Twenty Feet Diameter. Theſe Lanthorns are illuminated with an infinite Number of Wax Candles and Lamps; the ordinary Lanthorns are generally Four Foot High, and have Six Pains half a Foot Broad each, made of tranſparent Silk, whereon are painted Flowers, Trees, Rocks and Human Figures in very lively Colours. They have alſo Bonfires and Fireworks in all Parts of the City: And the People ſeem to run Mad with an Exceſs of Joy for they know not what; in which the *Europeans* too frequently reſemble them.

Roads. The *Chineſe*, as the *Romans* heretofore, throw up Highways from one end of the Kingdom to the other. The Canals, as has been obſerv'd already, are fac'd with Stone, as well for

for the Conveniency of Travelling, as to ſecure the Banks; and great numbers of fine Stone Bridges are laid over them, to render the Communication of the Provinces with one another the more eaſy and Commodious. Through the Meadows and low Grounds they raiſe their Ways to a great Height, and in ſome Places pave them; they cut Paſſages through Rocks and Mountains, that Carriages may paſs the better; and on the ſides of ſome ſteep Mountains they make a kind of Galleries with Timber, which are very dreadful to Strangers to look down from, but the Country People ride over them without any Apprehenſions.

Their Roads are generally about Five or Six and Twenty Yards broad, and there are erected upon them little Wooden Buildings Thirty Foot high, not much unlike their Triumphal Arches. Theſe ſtand about a Mile and half diſtance from one another, over which are written in large Characters the Names of the Towns whither the Roads lead, and their Diſtances, which are exactly meaſur'd at the Charge of the Publick. At the like Diſtances there are little Forts or Redoubts of Earth caſt up, on which are erected the Emperor's Standard. The Country Militia keep Guard here for the Security of Travellers, and forward all Diſpatches that are ſent by the Government. Theſe Guards examine any one that goes armed, and he muſt produce his Paſs or they will detain him. There is that Caution us'd, that the Roads are very little infeſted with Robbers, notwithſtanding the Number of neceſſitous People that ſo populous a Country muſt be ſuppoſed to contain, and the rich Booty that is perpe-

Mercury's

tually to be found upon the Roads; one reaſon whereof may be, that they are commonly ſo full of Travellers and ſo well guarded, that it would be very difficult to meet with an Opportunity to commit a Robbery; but what contributes much more to this Security is the natural Induſtry of the People, and the great Encouragement that is given to Diligence, inſomuch that there is not a Foot of Land which is fit for Tillage left unmanur'd, and their Manufactures of Silk exceed all the World beſides, both in Quantity and Goodneſs.

Poſts. Their Poſts were originally deſign'd only for the Service of the Government, and it is the Care of the Viceroys and Governors of Provinces to give them all imaginable Diſpatch; but the Poſt-Maſters are permitted to carry private Letters, and do it as punctually, and with leſs Charge than they are carry'd in *Europe*.

Roads. What contributes very much to the keeping their Roads in Repair, is the Emperor's frequent viſiting the Provinces of the Empire, and whether he goes or not, it is given out every Year that he will make a Progreſs thro' this or that part of his Dominions; whereupon all the Governors and Magiſtrates in the Provinces through which it is expected the Emperor will paſs, apply themſelves with all Diligence to repair every Defect, it being as much as their Places, or even their Heads are worth if the Roads be found out of order. And we are told of a Mandarin, who deſpairing of being able to mend them before the approach of the Emperor, hang'd himſelf a little unadviſedly to avoid his Reſentment; for the Emperor did not come that way at laſt. But notwith-

notwithſtanding all this Care, it is mighty inconvenient travelling by Land in dry Weather; for the Soil is ſo light and beaten to Powder by conſtant trampling, that a Man muſt travel all Day long through a Cloud of Duſt; their Water-Carriage is much to be preferr'd to the Land.

They have Horſes, Mules and Camels to ride on; but chiefly travel in Litters, carried by Men or Mules; ſome travel in Chariots, we are told, but our Authors do not give us the Deſcription of theſe Chariots, or acquaint us how they are drawn; they ſeem to me to be no other than the Calaſhes with Two Wheels which the *Tartars* uſe. This is an Omiſſion common in Writers of Voyages; they think it ſufficient to give a Machin a Name, not according to the Figure of the thing, but the Uſe it is put to, every thing we ride in they will denominate a Chariot, and if carried by Men, a Chair, how little ſoever they reſemble ours. The Chairs People are carried in are made of Cane, and have no Glaſs; the upper part of them is uſually open before, except the Womens, who muſt neither ſee or be ſeen abroad. A piece of Wood goes croſs from one Pole to the other, which the Chairmen lay upon their Shoulders, and do not carry the Poles in their Hands, as ours do. Way of Travelling.

The *Tartars* uſually ride on Horſeback, both in Towns and upon the Roads; their Saddles are made much like thoſe in *Turkey*, and, like the *Turks*, they ride mighty ſhort, with their Knees almoſt as high as the Top of the Saddle. When they engage an Enemy they riſe up upon their Stirrups to give the greater Force to the Stroak they make.

Carriages. The greateſt part of the Goods and Merchandizes (where they have not the Conveniency of Water) is carried by Porters on their Backs, who travel at a great rate, the Roads perfectly ſwarm with them, and there are little Houſes for them to reſt and bait at all along the Road ſide. Upon the Canals alſo, as has been hinted already, their largeſt Veſſels are drawn by Men, even up the greateſt Cataracts and Water-falls; they ſeem to have very few Horſes for draught or burden, the Poor People are uſually employ'd in thoſe Drudgeries; and, as Travellers tell us, are us'd almoſt as barbarouſly as Beaſts of Burthen in this part of the World.

Their Chairmen will run with a Chair or Litter at the rate of five Miles an Hour, and reſt but once in ten Miles, we are told: A Book of the Roads is Printed by Authority, ſhewing the Ways and Diſtances from *Pekin* to every conſiderable Place in the Empire. In this Book all the Royal Ways are divided into Stages, or Days Journeys: At every Stage there is a Houſe where the Mandarins (Governors of Towns or Provinces) are lodg'd at the Emperor's Charge, when they go to their Commands.

Inns.

Here is a Guard and all Accommodations ſuitable to the Quality of the Perſon to be receiv'd. An Expreſs ſets out a day before the Mandarin, who carries with him an Inſtrument containing the Mandarin's Name and Office, to which is alſo affix'd his Seal; upon producing whereof the Houſe or Palace where he is to lodge is immediately prepared, and Servants, Chairs, Litters, Proviſion and Boats, if there be occaſion, are provided ſuitable to the Quality of the Officer who is expected.

And

And other Perſons, as well as Mandarins, are accommodated in theſe Houſes, who travel upon Account of the Government, or can procure an Order for it. Expreſſes are alſo here furniſh'd with Neceſſaries for their Journey, who before they come near the Houſe beat upon a Braſs Pan which they carry at their Backs, to give Notice to prepare Horſes for them, that they may meet with no Delays.

CHAP. IV.

Their Manufactures, Trade, Shipping and Navigation.

THE principal Manufacture in this Kingdom is that of Silk, which is eſteem'd by all Nations the fineſt in the World. That which the Natives account the beſt is wrought in the Province of *Nanking* of *Chekiang* Silk; but that of *Quamtum* is highly valued by Foreigners. Manufactures.

The ſort that is moſt common amongſt them is call'd *Touanze*; it is like our Sattin, and either plain or wrought with Flowers, Birds, Trees and Houſes. Theſe Figures are not rais'd, but made only by the different Colours and Shades. The principal Figure in their Silks is the Dragon, of which there are two ſorts, one is call'd *Lom*, and has five Claws, which is only us'd in the Emperor's Silks; for this Dragon is the Imperial Arms which *Fohi*, the Founder of the Empire, gave Four Thouſand Years ago. They work another Dragon in their Silks, call'd *Mam*, with four Claws, which every one is permitted to wear.

In

In Summer the Quality uſe a Silk call'd *Cha* for their Gowns, which is a ſort of Taffaty: It is not work'd ſo cloſe, or has ſo good a Gloſs as the Taffaty made in *Europe*, but it is more ſubſtantial; it is ſometimes plain, but generally powder'd with great Flowers pierc'd through, and cut like *Engliſh* Lace: A whole Piece of it, large enough to make a Veſt and looſe Gown, may be purchas'd there for about Two Guineas.

They have another ſort of Taffaty which ſerves them for Waſtecoats, Drawers and Linings. This is a very cloſe Silk, and yet ſo pliant, that preſs it or tumble it never ſo much it won't wrinkle, and they waſh it like Linnen without ſpoiling its Beauty much. It is generally ſold by Weight.

Beſides Gold-Tiſſue, and ſeveral other ſorts of Silk, they alſo make Pluſh, Velvet, Crapes, Druggets, Serges and Tammies; but tho' Wool is very plentiful, eſpecially in the Provinces of *Xenſi* and *Xanſi*, which abound in Sheep, they make no Cloth; they have a great Value for *Engliſh* Cloth, which is ſold dearer there than the richeſt Silks. They make Blankets of their own Wool, and a ſort of Ruſſet Cloth, of which the Learned make them Studying Gowns for the Winter.

They have a great deal of Cotton-Linnen, and another ſort made of a Plant call'd *Co*, which is found no where elſe. It is planted and grows in their Fields to the bigneſs of ones Finger; when it is dry they bind it into Sheaves and Water it like Flax or Hemp. The firſt Skin they peel off and throw away, the ſecond they divide into ſmall Threads with their Fingers, and without beating or ſpinning

ning make Linnen of it, which is tranſparent, and mighty cool and light.

The People of Faſhion make Veſts of it in Summer, and wear a looſe Gown of *Cha* over it. In Spring and Autumn they wear coarſe Sattin, the elder People plain, and others flower'd, but none wear Silks flower'd with Gold or Silver in Publick Aſſemblies or on ſolemn Viſits but the Mandarins. The Common People generally wear a coarſe Blue Linnen quilted with Cotton, or lin'd with Sheepskins in the Winter; And the better ſort line their Veſts and Gowns with Sables, or Fox, or Lambskins: They only turn up their Sleeves, or border their Veſts with Ermins, for they are very ſcarce in *China*.

The Mandarins (who are often pretty thick and ſhort) beſides their Veſts and Gowns, which are made of Furs, in Winter put on ſtill another Gown over all with the Fur outwards; which our Author obſerves make their Figure differ very little from Bears, or the Beaſt whoſe Skin they borrow; but nothing is more commonly worn than Lambskins with the Wool, which is white, ſoft and warm, but pretty heavy, and has at firſt a ſtrong ſmell with it.

Their raw Silk is of two ſorts, the one is made by wild Worms in the Fields and upon Trees, which the People gather and ſpin; this Silk is of a Grey Colour and has no Gloſs, and yet it is mightily valued, and coſts more than Sattin; they are wove ſtrong and cloſe, and waſh like Linnen; as for the other Silk, they feed the Worms in their Houſes with Mulberry-Leaves Forty Days, and manage it as in *Europe*. Raw Silk.

China

Wax. *China* is remarkable for a ſort of white Wax, not made by Bees but gather'd from Trees, which they have in ſuch abundance that it ſerves the whole Empire. It is found chiefly in the Provinces of *Huquam* and *Xantung*: It is produc'd by an Inſect not bigger than a Flea, which has a Sting ſo ſharp that it pierces the Bark and even the Body of the Trees. The Country People gather the Eggs of this Inſect in the Spring, from whence proceed Worms, which they place at the Foot of the Trees that are proper for them; they creep up and diſperſe themſelves through all the Branches, and penetrating to the very Pith, convert their Nouriſhment into Wax as white as Snow, which they work out of the Hole they have made; it hangs congeal'd in Drops about the Tree, and the People gather it and make it into Cakes for the Market. As for their Tallow, which is produc'd by a certain Tree, it will be mention'd under the next Head of Plants.

China Ware. The *Porcelane*, or *China* Ware, is another conſiderable Manufacture in this Country: It is made of a very ſtiff Clay, or rather, ſoft white Stone, found in the Quarries of the Province of *Quamſi*; the Pieces whereof being waſh'd, and ſeparated from the other Earth wherewith it is mix'd, are beaten to a very fine Powder, which they make into a Paſte, and kneed and beat it along time afterwards, that the Water may the better incorporate with it. They uſe a particular Water, which is not to be found in the ſame part of the Country the Earth is: It is impregnated with a peculiar ſort of Salt which purifies and refines the Clay more than any other. When the Paſte is ſufficiently kneeded, they form their

their Veſſels, and expoſe them to the Sun Morning and Evening; but take them in when the Sun is too hot, or it will warp them. Thus they dry the Veſſels by degrees, and paint them as they find the Earth proper to receive it. They alſo waſh over the Cups with a ſort of Lye or Varniſh made of the ſame Matter the *Porcelane* is compos'd of, which gives them a particular Luſtre. After this they bake them in a Furnace, which they heat with a gentle uniform Fire, and for fear they ſhould receive any Damage from the Air, they do not draw them out immediately after they are bak'd, but let them cool gradually before they expoſe them to the Air; from whence it appears that it requires a great deal of Care and Patience to bring this neat Ware to Perfection: But it is a great Miſtake to think it takes up a Hundred Years, as ſome have reported: Nay, it is evident that it is not many Months about; for we ſend them the Patterns of ſeveral Veſſels from *Europe*, which they imitate, and return us the Kinds we propos'd in a very ſhort time.

There are three different ſorts of *China* Ware, diſtinguiſh'd by the different Colours: The Firſt is Yellow, and tho' this is coarſer than either of the other, yet it being the Imperial Colour, is always us'd in the Emperor's Court, and is not allow'd to other People. The Second ſort is Grey, with abundance of ſmall irregular Lines in it croſſing one another; theſe are the moſt beautiful, but very rarely brought to *Europe*. The Laſt and moſt common ſort is White, painted with Flowers, Trees, and Birds, of a pure Blue, which our Merchants principally buy up. This Ware is valued according to its Fineneſs, its White-

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neſs, the Smoothneſs, the Painting and Faſhion. The Fineneſs is diſcover'd by the tranſparency, which may be judg'd of by the Edges where it is thineſt. The Whiteneſs is not to be judg'd of by the outward Varniſh, but the Earth it ſelf is to be examined; and this appears the whiter the older it is, when the Varniſh is in ſome meaſure worn off. If there be the leaſt Whart or Roughneſs upon the Surface it is accounted a very great Fault; it ought to be perfectly ſmooth and even throughout.

The Painting is either Red or Blue: Their Reds, 'tis obſervable, are ſeldom very lively upon theſe Veſſels, tho' they do not want very fine Reds in *China*; but their Blue is excellent; however if Care is not taken by the Workman, the Whiteneſs of the *Porcelane* will be ſullied by a Bluiſh Water which flows from the Colour. Their Flowers, 'tis obſerv'd, are pretty juſt in their Painting; but their Human Figures monſtrous: And the Reaſon of it is ſaid to be, becauſe regular Pieces are not ſo taking in *China* as the mis-ſhapen ill proportioned Pictures they ſend us.

Varniſh. That fine Varniſh with which the *Chineſe* waſh both their Earthen and Wooden Ware, is not a Compoſition, but a Gum which diſtills from a Tree, as Roſin does: It looks a little like Pitch in the Maſs, and muſt be mix'd with more or leſs Oil when 'tis uſed, according to the Work it is intended for. Tables and ordinary Chairs they only waſh Two or Three times over with it, and it is ſo tranſparent that you will diſcover every Vein of the Wood through it; but if you deſign to hide the matter it is laid on, it is repeated ſo often till it becomes an Ice: When the Varniſh

niſh is dry they paint the Work with Gold, Silver or other Colours; and they ſometimes will go over it with Varniſh again, to give it the finer Luſtre. This Varniſh preſerves the Wood as well as beautifies it.

Their Paper in *China* is made of the inward Bark of the Bambow, or large hollow knotted Cane, which they beat, and make their Sheets Ten or Twelve Feet long: It is mighty thin and ſmooth, and waſh'd over with a ſort of Varniſh, to prevent the Ink's ſinking: But it is not ſo laſting as the Paper of *Europe*; for being made of the Bark of a Tree, the Worm is apt to take it; and this is the Reaſon they have no antient Manuſcripts in *China*: Their Libraries conſiſt only of Copies of authentick Originals, being forc'd to tranſcribe or reprint their Books in the compaſs of a few Years. Paper.

Their Ink is compos'd of Lampblack extracted from ſeveral Materials; but the beſt is made of Hogs Greaſe burnt in a Lamp; they mix a ſort of Oil and Perfumes with it, which gives it an agreeable Smell; having made it into a Paſt, they form it into little long ſquare Sticks with a Mold, and dry them; when they write they rub this Stick in a little Water, and it will make a ſhining black Ink, which never ſpreads beyond the Stroke of the Pen or Pencil, tho' the Paper is ſo fine that it ſometimes ſinks through. Ink.

The *Chineſe* heretofore would have no Trade with Foreign Nations, but now admit all People into their Ports; they carry their Merchandize alſo themſelves to *India*, *Japan*, the *Philippines*, *Java*, and other Iſlands in the *Indian Seas*; but never were known to make a Voyage to any diſtant Country. They hardly ever heard of any other Part of the World Trade.

but *Aſia*, till the *Europeans* diſcover'd the Paſſage thither by the *Cape of Good Hope*; tho' we are aſſur'd they had the Loadſtone and the Uſe of the Compaſs long before us: The Reaſon they never made long Voyages is ſaid to be, that they look'd upon the reſt of Mankind as little better than Brutes, and believ'd that they themſelves poſſeſs'd much the greateſt as well as the beſt part of the Earth. When the *Europeans* gave them to underſtand how very ſmall a part of the World they enjoy'd, and that there were many Kingdoms which ſurpaſs'd them in Arts and Sciences as well as Power, they ſtood amaz'd; tho' they could not reſiſt the Force of Demonſtration. And 'tis obſervable, that they receiv'd the Jeſuits kindly who brought them this Intelligence; and learnt the Mathematicks of them, which gave thoſe Fathers vaſt Advantages in propagating the Chriſtian Faith, and in ſome meaſure ſupply'd the place of Miracles.

But to return to their Trade: Their principal Manufactures which they Export have been mentioned already, and the Product of the Soil will be mentioned in the following Chapter: but it may be proper to obſerve here, that notwithſtanding vaſt Quantities of Gold and Silver are yearly Shipp'd for that Country, they ſuffer none to be exported again, but by ſtealth.

Shipping. The Veſſels on their Rivers and Canals have been deſcrib'd already; thoſe that go to Sea are deeper and more capacious; but their Maſts and Sails are made after much the ſame Manner, and their Heads and Sterns ſquare, like the former. They have ſome two Maſts, and others Three, and their largeſt are above a Thouſand Tuns Burthen. Each Maſt is

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but one Piece of Timber, ſupported on each ſide: Their Sails are made of Matting, ſtrengthen'd with ſplit Cane at about Two Foot diſtance; they let them down upon Deck inſtead of going up to Furl the Sails, and they fold up like a Fan, having no Yards as the *European* Ships have.

All Ships carry frightful Images of their Gods, and have Altars and Lamps burning before them. The Hold of the Ship is divided into many ſmall Partitions, which are made ſo tight, that if they Spring a Leak, only the Goods ſtow'd there will be damaged, and it can go no further.

This being ſo great a Security to their Shipping, I enquir'd how it happen'd that our Merchants did not imitate the *Chineſe*, and build in the ſame manner; to which it was anſwer'd, that theſe Partitions took up a great deal of Room, and that the Safety they cou'd propoſe by this means, would not countervail the extraordinary Charges they muſt be at; beſides our People trade to *India* by Companies, and need no Partitions to divide their Goods; whereas the *Chineſe* trade ſeparately, and every Merchant, or his Factor, takes care of his own Goods, which is look'd upon to be the principal reaſon of making thoſe Partitions.

CHAP. V.

Contains an Account of the Nature of the Soil, their Tillage, Gardens, Husbandry, Plants, Animals and Minerals.

CHINA, like other Countries of a large Extent, conſiſts of Hills and Valleys; but both the one and the other are made as plain and Husbandry.

and level as poſſible, and laid out in Plots like Gardens. Their Hills they cut into Terraces, or little Artificial Plains, from the bottom to the top, that the Water which they convey through Channels from one Field to another, may be equally diſtributed. Theſe Plains are leſs and leſs as they increaſe in height till you come to the Top, and thus the Soil of the Hills is made as fruitful as their beſt Valleys. The Mold or Vegetable Earth is generally light and porous, and ſo deep in moſt Provinces that you may dig a great way before you come at any Rocky or Barren Earth. Indeed the Mountains of *Xenſi*, *Honan*, *Quamtum* and *Fokien* are not ſo fit for Tillage as the reſt; but then they are well Wooded with all manner of Timber, both for building of Houſes and Shipping.

Wheat. In the Provinces of *Pekin*, *Xanſi*, *Xenſi* and *Suchuen*, which lie towards the Weſt and North; they ſow Wheat, Barley and Peas; *Huquam*, *Nankin* and *Chiekiam*, which are low watery Countries, abound in Rice.

Soil and Tillage. The Soil of their Ground is ſo light that they Plow with a ſingle Buffaloe or Heifer; after they have Plow'd they clear the Ground of all Weeds; and if the Field be deſign'd for Rice they let in the Water and moiſten the Earth till it become a perfect Pulp or Hotch-potch. They ſow their Rice firſt in little Beds or Plots, where it comes up ſo thick that it would never yield, therefore they tranſplant it after it is grown ſix or eight Inches high (two Foot high, ſays *Le Compte*, but this muſt be a Miſtake) and plant their Fields in ſtrait Lines as our Gardiners do their Beans, leaving little Spaces between. They continually ſupply theſe Fields with Water, in which

which the Rice grows till it is almoſt ripe; and then the Water being dry'd up, they cut and thraſh it out often in the Fields where it grows, and in moſt Provinces have Two Harveſts in the Year. The Rice has an Ear the moſt like Bearded Barley of any *European* Grain, and grows uſually four Foot, ſometimes two Yards high.

They prepare their Ground for Wheat and Barley by grubbing up the Graſs and Roots, and burning all together with Straw; then having ſifted this Earth fine, they mix and ſow it with Seed in a ſtrait Line in Trenches, and not promiſcuouſly as our Husbandmen do. They uſe no Dung to meliorate the Land that is ſown with Rice, Water alone is ſufficient for this Grain; but for other Grain they uſe all ſorts of Dung, and among the reſt Aſhes and Human Excrements; and they are ſuch good Husbands of their Ground, that there is neither Hedge, Ditch or Tree to be ſeen in any of their Plough'd Fields. Manure for Wheat.

They have moſt of the Fruits that are known in *Europe*, as Apples, Pears, Peaches, Apricots, Figs, Grapes, Walnuts, and Cheſtnuts; they have alſo Pomegranates, Melons, Oranges and Olives; but make no Oil of the laſt. They have alſo many Fruits which do not grow in *Europe*, particularly the Fruit *Letchi*, as big as a Nut, the Meat is ſoft and wateriſh, of a delicious taſte, and has a long Stone; this Fruit being dry'd turns black and wrinkled, like a Pruen, and is eat with Tea, to which it gives a Sharpneſs much more agreeable than Sugar. There is another Fruit peculiar to them call'd *Louyen*, or Dragons Eye, it is exactly round, Yellowiſh when it is ripe, full of Juice, and very cool and inoffenſive. Fruits.

fenſive. They have alſo *Anana*'s, or Pine-Apples, Goyaves and Coco's, which they have brought from *India*: from hence came firſt thoſe Oranges which are call'd *China Oranges*, and were carried to *Europe* by the *Portugueſe*, who have now great Plenty of them themſelves; but there are ſeveral other ſorts in *China* beſides that the *Portugueſe* brought over. That which is moſt eſteem'd is no bigger than a large Walnut. Lemons, Citrons and Limes are alſo very common in this Country.

Tallow-Trees. Of all their Trees their Tallow-Tree is the moſt remarkable: It is of the height of a Cherry-Tree, the Leaf ſhap'd like a Heart, and of a lively Red; the Fruit is enclos'd in a Rind divided into Three Segments, which open when it is ripe, and diſcover Three white Kernels as big as a ſmall Nut; theſe Trees being planted in a ſtrait Line Chequer-wiſe, this mixture of White and Red makes them look like a Parterre of Flower-pots at a diſtance; but what this Tree is moſt valued for is the Kernel, which has all the Qualities of Tallow, both in Smell, Colour and Conſiſtency, and they make their Candles of it; but the Wick being made of a ſmall dry Stick inſtead of Cotton, they do not burn ſo clear as ours, and create an offenſive Smell.

Herbs, Roots, Pulſe, Gardens. This Country abounds more than any other in Herbs, Roots, Peaſe, Beans, and many other ſorts of Pulſe, which are the principal Diet of the poorer ſort; they cultivate their Kitchen Gardens much beyond the *Europeans*, tho' we exceed them in fine Walks and Flowers, which they entirely neglect as unprofitable.

Pepper. They have a Tree alſo peculiar to that Country like our Walnut-Trees, which bears a Seed

a Seed about as big as a Pea, much like Pepper, and which the Inhabitants uſe inſtead of it.

There are no Fountains to be met with any where but in the Emperor's Gardens.

Tea or Tcha is a Plant peculiar to this Country: It uſually grows at the foot of ſome Mountain, and the beſt upon a Stony Soil, the Root reſembles that of a Peach-Tree, and its Flower that of white wild Roſes. The Tree is of all ſizes, from Two Feet to an Hundred in height, and ſome of them are ſo thick, that two Men cannot graſp them, according to the *Chineſe* Herbal. But tho' there may be ſome very high and large Trees, as Thorns will ſometimes riſe to a great height: It is accounted but a Buſh or Shrub, and grows about as high as a Roſe-Tree generally. It is planted upon little Hills, each Plant about three Foot diſtance from another, and does not commonly grow wild. *Le Compte* tells us, he ſaw this Plant in the Province of *Fokien*, where it grew upon the ſide of a little Hill, and the Plant was not above five or ſix Feet high; that ſeveral Stalks an Inch thick a-piece were join'd together, and dividing at the top into ſeveral little Branches, form'd a kind of Cluſter like our Mirtle: That the Trunk ſeem'd dry, but bore green Branches and Leaves; the Leaves were narrow, ending in a point, and were an Inch, or Inch and half long, and indented; that the oldeſt were white and brittle, and taſted bitter; the young ones were ſoft, ſmooth, rediſh and tranſparent, and pretty ſweet to the Taſte. Tea.

Mr. *Cunningham*, F. R. S. Phyſician to the *Engliſh Factory* at *Chuſan*, tells us, that the Three ſorts of Tea commonly brought to *Europe*, are

all from the ſame Plant, and only the Seaſons of the Year when it is gather'd, and the Soil makes the difference. *Bohea* or *Voiij*, ſo call'd from ſome Mountains in the Province of *Fokien*, where it grows, is the very firſt Bud gather'd in the beginning of *March*, and dry'd in the Shade; the *Imperial* or *Bing Tea* is the Second Growth in *April*; and *Singlo* or *Common Green Tea* the Laſt, in *May* and *June*, which are both dry'd in little Pans over the Fire. The Tea Shrub is an Ever-Green, and is in the Flower from *October* to *January*. The Seed is ripe in *September* and *October* following; but for one freſh and full Seed there are a hundred naught. Its Seed Veſſels are Tricapſular, each Capſula containing one Nut or Seed; but tho' there be the Veſtigies of ſeveral, only one comes to Perfection.

Grafting. They underſtand Grafting, but perform it in a different manner from the *Europeans*; for inſtead of ſlitting the Stock as we do, they cut a ſmall Slice off the outſide of the Stock and apply the Graft, which is ſhap'd accordingly, then they tye up all together and cover it with Straw and Dirt as we do.

Ginger. *China* produces great Quantities of Ginger, which grows wild in many Places near the Sea; but this is not near ſo good as that which is cultivated. There are two kinds of this Root, Male and Female: The Female has the ſmaller Leaf, and the Root is not ſo large as the other: Its Leaf is like that of a Reed, and not eaſily diſtinguiſh'd from it; the Root is dug up about Midſummer, when the Leaf begins to fall; when it is freſh and moiſt it is not near ſo hot as when it is dry'd. It is a very pleaſant Sweetmeat preſerv'd green and much eaten in this Country. It

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is reckon'd very good in many Diſtempers, particularly the Cholick and the Flux.

Sugar. Sugar-Canes grow in great abundance in this Country, they are found chiefly in Marſhy Grounds, and have Leaves like Reeds, they are about three Fingers thick, and full of Knots, and ſhoot up ſix or ſeven Feet high; but theſe Canes ſhall be further deſcrib'd in thoſe Countries where Sugar is the principal Produce.

Canes and Reeds. There is another ſmall Reed or Cane which grows upon the Mountains in *China*, call'd a *Rattan*, or *Japon Cane*; when dry 'tis ſaid it will produce Fire if one piece be ſtruck againſt another, and that they are us'd in ſome Places inſtead of Flints. Theſe Rattans are very tough, and being twiſted together they make Cordage. Cordage of them. The *Javans* and *Japaneſe* make Cables of them, which will not rot ſo ſoon in the Water as thoſe made of Hemp.

Bambou. There is ſtill another ſort of Reed or Knotty Cane call'd the *Bambou*, the Body whereof grows to ſuch a bigneſs that it is often reckon'd among their Trees. It thrives beſt in Marſhy Ground, and is naturally very ſtrait and tall; but they bend it in the middle while it is growing, to make Poles for their Chairs. Of theſe Bamboes are often made Canoes or Wherries, and being a light Cane, they are row'd with incredible Swiftneſs. They ſerve alſo inſtead of Timber in their Houſes and other Buildings.

Mulberry-Trees. There are great Woods of Mulberry-Trees in this Country, particularly in the Province of *Chekiang*, with the Leaves of which they feed their Silkworms. Theſe Woods are ſome of them cut down every Year, becauſe the Silk which is produc'd by thoſe Worms, which

feed on the Leaves that ſpring from the young Shoots is much the beſt.

Cinamon. In the Province of *Quangſi* there is ſome Cinamon; but this being a Tree which comes to the greateſt Perfection in *Ceylon*, ſhall be deſcrib'd when we ſpeak of that Iſland.

Cloves, Nutmegs. There grow alſo, as we are told by *Nieuhoff*, Cloves, Nutmegs, and Mace in *China*; but it is in ſuch ſmall Quantities, he confeſſes, that they as well as the *Europeans* are ſupply'd from the *Molucca Iſlands* with theſe Spices; and therefore I ſhall deſcribe them, when I come to ſpeak of thoſe Iſlands. The Drugs

China Root Rhubarb, Coconuts. call'd *China Root* and Rhubarb, are alſo the Product of this Country, and Coco nut-trees are very common. This is the moſt uſeful Tree which is any where to be found in the World, it ſerving for Meat, Drink, Building and Cloathing; of which I ſhall enlarge when I come to *India*, where they abound moſt.

Ginſeng. There is no Plant which the *Chineſe* ſeem to value more than that which they call *Ginſeng:* This, if we believe them, has the Virtues of every other Simple, and is one Ingredient in almoſt all their Preſcriptions to Men of Quality, but is too dear for the Common People. The Leaves as well as the Roots are often us'd inſtead of Tea: To Sick Perſons they give a fifth part of an Ounce; but thoſe who take it by way of Prevention take only a tenth part of an Ounce: The Root is ſlic'd into half a Pint of Water and boil'd till it is waſted to a Coffee-diſh full, and then drank with a little Sugar. It may be fill'd up once, and a ſingle Diſh drunk Morning and Evening is ſufficient. It cannot be drank in ſuch Quantities as we drink Tea, without pro-

cing ill effects. It is gather'd in the Province of *Leaotung* and the Neighbouring Mountains of *Tartary*, in close thick Woods, on the Banks of Torrents, or about Rocks, at the Feet of Trees, and in the middle of all Kinds of Herbs. It is call'd *Ginseng*, that is, *Man-plant*, because the Root divides into two Branches which spread like a Man's Thighs. The Root is about as big as one's little Finger, and as long again; the Leaves are small, and terminate in a point; the Flower is of a Violet Colour, and the Stalk hairy. The *Chinese* give it abundance of pompous Names, as the *Spirituous Simple*, *the pure Spirit of the Earth*, and the *Plant that dispenses Immortality*, &c.

There is a Flower named *Mutang*, or *the King of Flowers*, much esteem'd by the *Chinese*, and spreads its Leaves broader than our common Roses, but is not so sweet. The Colour is a Pale Purple streak'd with White, and some are Red and Yellow. It grows on a Shrub like the Birch-Tree, and is planted in all their Gardens; but they abound in nothing so little as fine Flowers.

Another Herb our Travellers tell us grows in *China*, call'd, the *Herb of a Thousand Years*; which they would have us believe never fades or dies.

Several of the *Chinese* Emperors have thought it worthy their Royal Care to promote and teach their Subjects Husbandry, particularly the Emperor *VEN*, who held the Plow himself; And his Empress planted Mulberry-Trees, and bred Silk Worms in the Palace, to set a good Example to their Subjects. All the Cloaths the Empress wore were of her own making; and a Feast was instituted, which is held Yearly at the *Vernal Equinox*, when the

Husbandry encouraged by the State.

Governors

Governors of the ſeveral Towns and Provinces aſſemble the Peaſants, and march before them in Proceſſion with Garlands, Muſick, Streamers, and the Inſtruments of Husbandry carried before them.

The Emperor *Hiacu*, their Hiſtories inform us, betook himſelf to Husbandry in his Old Age, and plough'd and ſow'd the Ground himſelf Three Years before his Death, to give an Example to his Subjects. He alſo ſent Perſons skill'd in Husbandry, into every part of his Dominions, to inſtruct his People how to improve their Grounds to the beſt Advantage.

The Invention of the Plow, and ſeveral Inſtruments of Husbandry, they aſcribe to ſome of their greateſt Emperors; as they do the inſtructing them to ſow Wheat, Rice, *Barley*, and other Grain; And Books have been written by their Princes upon the Subject of Tillage, the Nature of the ſeveral Soils, and the proper Manure for them, which ſerve the Husbandmen for Directions at this Day.

Animals. There are ſome wild Elephants in *China*, but not many; the Emperor has a Stable of Fifteen or Twenty of them, which are Preſents from Foreign Princes. Their Horſes are of mean Size, the Strongeſt and moſt ſerviceable come from *Tartary*; there are alſo Mules and Camels, Oxen, Cows, and Buffaloes; alſo Wolves, Bears, Tygers, and other Beaſts of Prey in the mountainous Parts of the Country. Their Sheep are like thoſe of *Turkey*, with great Tails that weigh ſeveral Pounds.

Deer and Hares they have in great Numbers. Their Hogs are Black, and have Bellies that reach the Ground; they are eſteem'd

very good Food, notwithſtanding the Heat of the Country; this is made no Objection to the eating of Hogs Fleſh in the Eaſt. Geeſe. Hens, and Ducks, and all ſorts of Poultry are mighty cheap: Their Eggs are hatch'd in Ovens or Dunghills in moſt Places.

In the Weſtern Provinces of *China* there is an Odoriferous Stag or Deer which produces Musk, according to the *Atlas Sinicus*; this Animal has a Bunch or Excreſcence towards his Belly, call'd by the *Chineſe*, *Xe*; much like a Purſe, conſiſting of a thin Skin cover'd with Hair, in which the Musk lyes. The Fleſh of this Animal, as almoſt every other, is eaten by the *Chineſe*.

Graſshoppers are exceeding troubleſome in *China*, and frequently devour the Fruits of the Earth, in ſome Provinces; there are alſo ſeveral kinds of Serpents, particularly the *Cobra*, *Capella*, or *Hairy-Headed-Serpent*, which ſhall be deſcrib'd when we come to *India*.

Fiſh abound in their Rivers and Canals; and beſides Nets and other Engines which are us'd in *Europe* to catch them, they breed up large Fowls like Herns, which are as much under the Fiſherman's Command as our Dogs and Hawks are under the Huntſman's; they keep them perch'd on the ſides of their Boats; and when they give a Sign, every Bird takes its Flight to look for the Prey, and will divide themſelves the whole Breadth of a River or Lake; when they have ſeiz'd a Fiſh they bring it to their Maſter, and if it be too big for one, they will help one another, 'tis ſaid, when they have brought it to the Boat they immediately take their Flight again in ſearch for more; but they have a String about their Necks, which prevents their ſwal-

lowing

lowing the Fiſh, till the Maſter thinks fit to leave off, and then they are ſuffer'd to prey for themſelves. There are all thoſe kinds of Fiſh in their Waters which are met with in *Europe*, and many more; particularly one which is call'd *the Gold and Silver Fiſh*, which is wonderful Beautiful, and kept by the Quality in large Baſons in their Gardens: They are about the length and bigneſs of one's Finger; the Male of a fine Red from the Head to the Middle of his Body, the reſt, with the Tail, is of ſuch a bright and glittering Gold Colour that no real Gildings can come near it. The Female is of a pure Silver White; the Tail of either of them is not flat, but gather'd thick like a Noſegay, which is an Addition to their Beauty. They are a very tender Animal, ſoon ſenſible of the Alteration of the Weather, therefore Contrivances are made to ſhelter them from the Heat, and their Water often chang'd: And if they are to be remov'd from one Baſon to another, great Care is taken not to touch them; for the leaſt touch, 'tis ſaid, will kill them, as will ſometimes the Noiſe of great Guns, loud Thunder, or an offenſive Smell, ſuch as Pitch or Tar.

Mines. — Mines they have of Gold and Silver; but thoſe of Gold are never ſuffer'd to be open'd. The Gold which they have in ſuch plenty, is ſaid to need no refining, and is waſh'd down by Torrents from the Mountains in the Rainy Seaſons. They have alſo Mines of Tin, Iron, Copper and Lead, we are told; but it is not probable they abound in the laſt, becauſe that Commodity is as good as ready Money in *China*.

CHAP.

CHAP. VI.

Contains an Account of their Learning, Arts and Sciences, Honours, Language, Characters, Hiſtory and Chronology.

THE *Chineſe* are acknowledg'd by all to be an Ingenious People; the Reaſon they fall ſhort of the *Europeans* in the Speculative Sciences, does not proceed from any Defect in their Capacities or Intellects, but from their Situation; being ſeparated ſo far from the reſt of the Learned World, and converſing with none but People ſo much inferior to themſelves. It is rather to be admir'd they have made ſuch great Advances in Arts and Sciences, than that they have gone no further, conſidering they have had no Advantage by Travelling, or any Foreign Aſſiſtance. Learning.

There cannot be a greater Misfortune happen to any Man or Nation, than the being inſtructed only in one ſet of Notions, and never meeting with Oppoſition or Contradiction. This may be one Reaſon that the Nobility and great Men of any Kingdom ſo ſeldom excel, and their Inferiors often ſurpaſs them, and riſe by their Merit to the greateſt Poſts. It is not Blood, or Quality, or Title that can ſupply the Place of Education and Application: Unhappy muſt that Man be whom none dare acquaint with his Errors, and and who is deſtin'd to be Flatter'd and applauded even for his Faults and Infirmities, and taught to look down with Contempt on thoſe who are every way as much Superior to him as the *Europeans* are to the *Chineſe*: Conſi-

dering the fond Notion this People had entertain'd of their own Parts and Learning, it ſhows a wonderful tractable Diſpoſition that they ſhould ſubmit to be taught and inſtructed by the *Europeans*. Had the *Chineſe* been a barbarous or bigotted People, probably the Jeſuits had been ſacrifis'd for preſuming to give them juſt Notions of the Globe; as that unhappy Man was, who was ſo hardy as to profeſs he believ'd the Antipodes, among ſome Zealous, but Ignorant Chriſtians, not many Ages ſince. This Readineſs to be inſtructed is a Demonſtration of the Ingenuity of the *Chineſe*. In proportion to the Stupidity or Obſtinacy of any Sect or People, we ſhall infallibly find their Ignorance to be; however Piety may be Thought to be promoted by that Maxim of *not reading any thing but what is writ on one ſide of the Queſtion*, Learning muſt ſuffer much by ſuch Reſtraints.

To proceed, for want of conferring Notes with other People, altho' the *Chineſe* have theſe Four Thouſand Years given the greateſt Rewards and Encouragement to Learning, yet has not any one Man amongſt them made any great Advances in the Speculative Sciences, and yet amongſt their more ignorant Neighbours they have obtain'd the Reputation of the Moſt Knowing People in the World.

Philoſophy. Skill in *Natural Philoſophy* they have very little; *Logick* they have none; Their *Geometry* is ſuperficial, and reſtrain'd to a few Propoſitions and ſome Problems of Algebra. Their *Arithmetick* is ſomething better, tho' they do not make uſe of Figures, as in *Europe*, but have a little Board of a Foot and a half long, croſs which there is Ten or Twelve parallel Lines,

Geometry, Arithmetick.

upon

upon which are ſtrung ſeveral movable Buttons, and by putting theſe together, or ſeparating them, they reckon as the *Europeans* do with Counters. As for their *Muſick*, which they pretend to be the Inventers of, it hardly deſerves the Name. *Aſtronomy* they have long diligently apply'd themſelves to, and made above Four Hundred Obſervations, as well of Eclipſes and Comets, as Conjunctions: however in this they were not exact, but have regulated many things ſince the Jeſuits came amongſt them, and ſuffer'd them to reform their Calendar; but however the *Chineſe* may have fail'd in the Mathematicks, they are perfect *Aſtrologers*, *Le Compte* obſerves, there being little more requiſite to render one Maſter of that Science, than the being an expert Jugler, and knowing how to lye artfully, in which the *Chineſe* are ſaid to excell. There are, it ſeems, Pretenders there, as well as here, who by the Stars foretel all Events, and in their Almanacks ſhow the Lucky and Unlucky Days for marrying, undertaking Journeys, Voyages, *&c.*

Muſick.

Aſtronomy.

Aſtrology.

In *Phyſick* they have made but a mean Progreſs, being Ignorant of Natural Philoſophy, Phyſicks and Anatomy, which are the Foundation of it; but pretend to mighty Skill in Pulſes, and will pronounce what Diſtemper the Patient is afflicted with, how long it will laſt, and whether it be like to prove fatal, after they have duely conſider'd the Pulſe. They are not always to be relyed on, the Jeſuits obſerve, but their Skill in this particular is wonderful, tho' they can much eaſier reſolve what the Diſtemper is, than aſſign a Remedy for it. They have no Apothecaries, but every Phyſician prepares His own Medi-

Phyſick.

cines, which are generally made up in Pills, but ſeldom purge, nor do they ever let Blood or give a Clyſter; they imagine that Diſeaſes generally proceed from a malignant corrupt Wind, which they endeavour to diſſipate by applying red hot Needles or Irons like Buttons to the Part; and thus they torment and cauterize their Patients upon the ſlighteſt Indiſpoſition. And ſome Diſeaſes, eſpecially that call'd the *Mordechin*, which is a Violent Cholick and Vomiting, occaſion'd by Indigeſtion, is cur'd by applying a red hot Iron Plate to the Soles of the Feet: but nothing is more frequently preſcrib'd than Cordials, which are extracted from Herbs and Roots. They abound in Simples, which have their different Virtues. *Le Compte* ſeems to be of Opinion, that their frequent drinking of Tea preſerves them from the Sciatica, as well as the Gout and Stone, with which they are never afflicted. The Root *Ginſeng*, which has been mentioned among their Plants, is eſteemed one of their beſt Cordials; And the Root call'd *Pao China* is an Excellent Sudorifick, and purges the Humours and corrupted Blood. Every Man is permitted to practiſe Phyſick in *China*; no Degrees or Qualifications are requir'd but a good Aſſurance, ſo that their Phyſicians are generally no better than pretending Quacks.

No Gout or Stone.

China Root.

Good Mechanicks.

The *Chineſe* imitate the Inventions of the *Europeans* very well, and now make Glaſs, Watches, Piſtols, Granades, or Shells for Bombs. They had, it ſeems, Gunpowder, Printing and the uſe of the Compaſs long before us.

There are ſeveral Pieces of Sculpture well perform'd in *China*. The Gates of their great Cities,

Cities, their Towers and Bridges have ſomething very Auguſt, *Le Compte* obſerves; and all their Works they perform with a very few plain Inſtruments, which the *Europeans* perform with a great number of Tools.

There were no Clocks or Watches in *China*, till the *Europeans* carried them thither; but they had Sun-Dials, which were divided into Four Parts, each Part containing Twenty Four Subdiviſions, which added to the Four larger Diviſions, made the whole Circle conſiſt of an Hundred Parts. No Clocks.

They have of late regulated their Dials, and reckon their Time almoſt as we do, except that they reckon Two Hours for One; and ſo make the natural Day to conſiſt of Twelve Hours, as ours does of Twenty Four, and begin their Day from Twelve at Night.

There are above One Hundred Perſons employed by the Emperor to regulate their Calendar, and it is ſent every Year with great Ceremony to the Viceroys of the ſeveral Provinces. The number of Months in their Annual Almanack, being Lunar Months, are ſometimes Twelve and ſometimes Thirteen. The Equinoxes, Solſtices, and the time of the Sun's entry into every Sign is mark'd. The Eclipſes of the Sun and Moon, and the time when viſible in the principal Cities, is obſerv'd; as alſo the Courſes of the Planets, their Places in the Ecliptick, their Oppoſitions, Conjunctions and Neighbourhood to certain Stars deſcrib'd, and ſeveral Predictions and lucky Times for undertaking an Enterprize are mark'd out; which the common People lay as great ſtreſs on as they do in this part of the World, but they are not much regarded by the wiſer ſort.

Before

Eclipſes, their Notions of them.

Before the Jeſuits taught them, they were never able to compoſe an exact Calendar; their Tables of Eclipſes were ſo uncorrect, that they could hardly fortel about what Time an Eclipſe of the Sun would happen. They fancied alſo that there was a prodigious great Dragon in Heaven, who was a declared Enemy to the Sun and Moon, and always ſtood ready to devour them; and therefore when an Eclipſe began, they beat their Drums and Kettles in hopes to frighten the dreadful Monſter from his Prey; and notwithſtanding the Diſcoveries lately made upon a total Eclipſe, the ſame Cuſtom is ſtill obſerved at *Pekin*, and while the Aſtronomers are making their Obſervations, the Mandarins belonging to the Court of *Lipou* fall on their Knees in the Palace, and looking towards the Sun, expreſs their Concern for him, and implore the Dragon to have Compaſſion on the World, and not deprive them of the Light of this glorious Planet.

Language.

The *Chineſe Language*, according to *Le Compte*, contains about Three Hundred and Thirty Words, all Monoſyllables, or which ſeem ſo by their Pronunciation: theſe Words are multiplied by the different Accents that are given them, for the ſame Word pronounc'd with a Stronger or Weaker Inflection of the Voice has ſeveral Significations; there are uſually Five Tones or Keys in which every Word may be ſpoken, according to the Senſe intended to be given it. If you vary the Accent never ſo little and fall into another Key it often gives it a ridiculous or counter Senſe, and you may call a Perſon Beaſt, when you deſign to addreſs him with reſpect, and ſay Sir; the ſame Word being us'd for both, and only

only diſtinguiſh'd by the Tone of the Voice; inſomuch that this Language, when ſpoken exactly, is a kind of Muſick, and contains a real Harmony. There is, *Le Compte* obſerves, almoſt inſuperable Difficulties to be met with in learning the Language ſo as to ſpeak it intelligibly, notwithſtanding what *Magellans* affirms, that the *Chineſe* Language is eaſier learnt than either *Greek* or *Latin*, becauſe the Words which compoſe it may be learnt in a Day; for by the ſame Rule, Muſick, ſays he, may be learnt in an Hour, becauſe it contains but Seven or Eight Notes. There are Perſons, he obſerves, whoſe Memories are ſo ſtrong, that they will learn a Book in a few Days, and yet 'twill coſt them a Month to pronounce one ſingle Word in it juſtly.

Altho' the Provinces of *China* differ ſo much in their ſeveral Dialects that they can hardly underſtand one another, yet in their Writings the ſame general Characters are us'd and read by all; and thro' the whole Empire there is one common Language called the *Court* or *Mandarine Language*, which is us'd in all Courts of Juſtice, and underſtood every where.

The *Chineſe* have no Alphabet, each Character is a Syllable, or entire Word, and may rather be call'd a Figure than a Letter, the Art of putting Letters together to form Words is a perfect Myſtery to them; antiently they us'd only Hieroglyphicks, and rather painted than wrote: A Circle ſignify'd the Sun, and a Creſcent the Moon, a Company of Trees a Foreſt, *&c.* This Multitude of Characters, *Le Compte* aſſigns as one principal Reaſon the *Chineſe* have made no greater Improvements in Science, great part of their Time being taken

Characters no Alphabet.

taken up in Learning to write and read their own Language, and yet there is not any one Man Maſter of all their Characters. They are eſteem'd Learned who underſtand Fifteen or Twenty thouſand, and there is not leſs than Twenty four thouſand in all.

Writing. The *Chineſe* write from top to bottom, and begin their Letter from the Right to the Left, contrary to us: And the laſt Page of a Book with us is the firſt with them. They uſe a Pencil inſtead of a Pen, and hold it not obliquely as our Painters do, but directly upright. Their Paper, as has been taken Notice of, is very thin, and almoſt tranſparent; they write therefore but on one ſide, and double the Leaves when they write on the back, which is hardly diſcernable, the Paper is ſo even. The higher Station any one poſſeſſes the better Hand he writes, a Fair Hand being one of the principal Qualifications requir'd in every one who ſtands for a Degree, without which he cannot be preferr'd in the State.

Printing. Printing, ſuch as it is, has been long practis'd in *China*; they engrave the Words upon Boards, and do not collect and diſtribute the Letters, as in *Europe*, where with a ſmall Number of Letters large Volumes are compoſed. The Author of a Book in *China* firſt gets it fairly Tranſcribed, then the Engraver glews each Leaf upon a ſmooth Board, and cuts through the Written Paper; ſo that the Character perfectly reſembles the Original Copy, nor is there any difference between the Print and Written Hand. The Boards which compoſe a Book of an ordinary ſize, Printed in this manner, will fill a large Room; but then a Man has as many Impreſſions as he pleaſes afterwards with a very little more Charge

Charge than he is in the firſt Impreſſion: and there is hardly any occaſion for a Corrector of the Preſs; for provided the Copy be juſt, the Engraver is ſeldom guilty of a Fault.

Merit only, 'tis ſaid, can advance a Man to any conſiderable Poſt in *China*; a Man's Fortune depends entirely upon his Capacity and Application to Buſineſs; therefore great Care is taken in the Education of their Children. The Towns of *China*, *Le Compte* informs us, are full of Schools (others ſay there are none, but they take Maſters into their Houſes) however all agree that ſeveral Years are taken up in learning to Read and Write. When a Lad has made ſome Progreſs in theſe, he is preſented to an Inferior Magiſtrate, and being approved by him, he is admitted a Student. They have Degrees which anſwer to thoſe of our Batchelors, Maſter of Arts and Doctor.

To the firſt they are admitted by the Principal Magiſtrates of the Province. When they are admitted to the ſecond a Commiſſary from the Emperor aſſiſts at the Examination: And none take the third Degree but at the Imperial City of *Pekin*; whither their Charges are defray'd, if they are not able to bear them, that the Common-wealth may not be depriv'd of the Service of their ableſt Men. The Emperor often examines the Candidates himſelf; and as his Quality does not exempt him from a Learned Education, is not an ill Judge of their Merit. Degrees.

The Candidates are ſhut up in a Room without Books or more Paper than is neceſſary for the Exerciſe they are employ'd in, and Centinels plac'd to prevent all Perſons converſing with them. When the Doctors are nam'd, they are preſented to the Emperor,

who orders Three of them Garlands of Flowers, or ſome other Favours, by way of Diſtinction. Some of them are admitted into the Royal Academy, from whence they ſucceed to the higheſt Poſts in the State. When any one acquires the Degree of Doctor, all his Friends look upon him to be in the Road of Preferment, and ſtrive who ſhall aſſiſt or oblige him; ſo that he never wants a Subſiſtance after he has obtain'd that Degree. But they are not yet at liberty to be as lazy as they pleaſe, for they undergo many Examinations afterwards, and if they have not made ſuch a Progreſs as is expected, they are reprimanded and diſcountenanc'd; but if they are found to have improv'd themſelves, they are ſuitably rewarded and advanc'd; ſo that all Offices are fill'd with the ableſt Men.

No Nobility. There is no ſuch thing as Hereditary Nobility, or any other Diſtinction of Quality, but what the Office a Man executes gives him; ſo that, except the Deſcendants of *Confucius*, the whole Kingdom is divided into Magiſtracy and Commonalty. There are no baſe Tenures, their Lands are properly their Freeholds, having no ſuperior Lord but the Emperor, and he can by his own Authority tax all the Lands both of Prieſts and People as he pleaſes: There being no ſuch thing as Quality or Nobility, the whole Nation apply themſelves to Trade or Husbandry, and have no idle Hands among them, or Drones that live entirely upon the Labour of others.

Hiſtories. That their Hiſtories may be well and impartially written, a certain Number of Learned Men are choſen, whoſe Province it is with all poſſible Exactneſs to regiſter the Tranſactions of their Times, and daily to obſerve

ſerve the Words and Actions of their Princes. Theſe Hiſtorians, without conferring Notes with one another, daily ſet down ſuch Facts as occur to them, with their Remarks upon them, on a Paper, which is thrown into an Office ſet apart for that purpoſe. This Office is never open'd during the Life of the Prince, or while any of that Houſe are upon the Throne; but when the Crown goes to another Family the Doors of the Office are open'd, and all theſe Memoirs collected together; and after they have been examined and compar'd, they compoſe the Hiſtories of their Emperors; recommending them for Examples if they have acted prudently, or expoſing their ill Conduct if it deſerve Cenſure.

As to their Chronology, it is ſaid, their Hiſtories affirm that it is Forty Thouſand Years ſince the Foundation of their Empire; but at the ſame time 'tis acknowledg'd that all their Hiſtories and Records were deſtroy'd by one of their Emperors about Two Thouſand Years ago: ſo that this is no more than pure Tradition at laſt. Chronology.

And *Le Compte* tells us, their Learned Men do not compute it to be above Four Thouſand Years ſince their Monarchy begun, in which time there has reign'd Two and Twenty different Families, and Two Hundred and Thirty Six Emperors. They ſay their firſt Monarchs liv'd to a great Age, as the Patriarchs who were their Cotemporaries did: that their Founder *Fohi* reigned One Hundred and Fifty Years, *Chinum* an Hundred and Forty, *Hoamti* an Hundred and Eleven, and ſo decreaſing as we find the Age of Men did after the Flood. And what makes it evident that their Hiſtories which ſpeak of Tranſactions long before Beginning of their Monarchy.

our Account of the Creation are fabulous, is, that they aſcribe the Invention of all Arts, even Husbandry, Architecture, Cloathing, *&c.* to ſeveral Emperors who have reign'd within theſe Four Thouſand Years; and it cannot be ſuppos'd, if the World had been Thirty Thouſand Years older, but Ploughing, Sowing, Planting, Building and Cloathing muſt have been diſcovered long before the laſt Four Thouſand Years. It is obſervable alſo, that in ſome Eclipſes and Conjunctions of the Planets which are recorded in their Hiſtories they appear to be miſtaken ſeveral Hundred Years, ſome of theſe happening many Years after they have Recorded them. It is obſerv'd further, that their Paper is ſo bad that it will not laſt many Ages, and all the Manuſcripts and Printed Books they have at this day are but Copies, and poſſibly very different from the Originals; perhaps alter'd by the Direction of ſome of their Emperors to ſerve a turn, or advance a Favourite Scheme. I ſhall only add, that if it be true that the firſt War in the World happen'd but about Four Thouſand Years ago, as their Hiſtorians relate; what the ſame Hiſtories tell us of the Ages Forty or Fifty Thouſand Years before cannot be much credited, unleſs we can ſuppoſe thoſe firſt Ages ſo very peaceable, that there never happen'd one Quarrel in many Thouſand Years. And what is a further Confirmation that all Prophane Hiſtory which pretends to go much higher than Four Thouſand Years is fabulous, is the concurrent Teſtimony of all Nations, that Husbandry, Planting, Cloathing, Building, the making Wine, and almoſt all other neceſſary and uſeful Inventions were diſcover'd and taught Mankind within that ſpace of time.

CHAP.

CHAP. VII.

Treats of the Emperor's Stile, his Prerogative, Revenues and Forces, Succeſſion of the Crown, Courts of Juſtice, Magiſtrates, Laws and Cuſtoms, Coin, Weights and Meaſures.

THE Emperor is ſtil'd *Holy Son of Heaven, Sole Governor of the Earth, Great Father of his People*, &c. And every New Family aſſume ſome Name by which the Empire is call'd, ſo long as that Houſe poſſeſſes the Throne. Stile of the Emperor.

The Government of *China* is Monarchical, and has continued ſo upwards of Four Thouſand Years. As for States and Common-Wealths, they had never heard of them till the States of *Holland* ſent an Embaſſy thither, and the *Dutch* Embaſſadors found the greateſt Difficulty in the World to explain what ſort of Government that of the *United Provinces* was, and what they meant by the *High and Mighty Lords* their *Maſters*. *China* a Monarchy.

The Crown of *China* is ſaid to be Hereditary by ſome; but it is agreed by all, that the Emperor has a Power of altering the Succeſſion, and declaring any one of his Subjects his Succeſſor, tho' he have no Relation to the Royal Family; but then this muſt be paſs'd and ratified by his Great Council, or *Calaos*, which conſiſts of the Princes of the Blood and Miniſters of State; and there have been Inſtances where the Emperor's Reſolution has been oppoſed, and his Deſign of ſetting aſide thoſe who were deem'd next Heirs defeated. On the contrary, it is obſervable that when the Emperor appoints his Succeſſor. But this Act, as all others, muſt paſs his Great Council.

the Emperor is determin'd to carry his Point, if he cannot prevail on the Council by Preſents or Promiſes, he often proceeds to turn out and New Model his Council, till he finds a Majority of his mind. But the Concurrence of this Great Council is held ſo abſolutely neceſſary, and their Advice of that weight among the People, that the Emperor never attempts to enact new Laws, or reverſe or ſuſpend thoſe in Force, without their Aſſent: One Example whereof our Modern Miſſionaries afford us, for they tell us, that tho' the Emperor himſelf, and the *Tartars* in the Council were ready to decree any thing in their Favour, yet there being a Majority of the *Chineſe* againſt an Alteration in Religion, it was thought too great a Hazard to attempt it. From whence it appears, that tho' this Emperor is every where repreſented as abſolute, he finds himſelf under a neceſſity of acting according to the Laws of his Country, eſpecially in Religious Matters, or he would endanger another Revolution. But this will be further evident, when we come to conſider the ſeveral Supreme Courts thro' which all Buſineſs paſſes, for the Emperor never Acts but by the Mediation of ſome one or more of theſe: Even the Militia or Revenue are not abſolutely at his Diſpoſal; and tho' he has the greateſt Treaſure, and by much the greateſt Forces of any Prince on the face of the Earth, he neither applies or commands the one or the other directly, but his Reſolutions muſt be ratified and confirm'd by the proper Courts or Officers before they can be put in Execution.

And the Emperor never alters or ſuſpends the Laws but by their Advice.

This

This Emperor, like other Eaſtern Monarchs, is ſaid to be ſurrounded with Women and Eunuchs; none approach the inward Apartments of his Palace but theſe; and that he appears in Publick but Four times in a Month: But if no Buſineſs of Importance is tranſacted without the Emperor's Knowledge, and every Sentence, eſpecially in Capital Caſes, is ratify'd or revers'd by the Emperor himſelf, as the Jeſuits aſſure us, it cannot be preſum'd he ſpends much of his Time in the Seraglio. His Retirement is not deſign'd to indulge or gratifie an Indolent Temper; but he retreats from the Crowd that he may be more at liberty to attend Affairs of State, and conſider the Grievances of his Subjects; for Petitions, we are told, are daily preſented to him, which by the Conſtitution of the Empire, he is obliged to read; theſe he refers to ſuch of his Councils whoſe Province it is to conſider the Caſe, who make their Report to the Emperor, and he finally determines the Matter; ſo that if we give any Credit to theſe Relations, the Emperor muſt be the Buſieſt, as well as the Greateſt Man in his Dominions.

The Application of the Emperor to Buſineſs.

Their antient Law-givers laid it down as a ſtanding Maxim, That Kings ought to be the Fathers of their People, and not tyrannically domineer over them as Slaves; therefore in all Ages the Emperor has been call'd their *Great Father*, and is ſo fond of no Title as this. When they would make a Panegyrick on their Prince, the Affection he has for his People is the Grand Topick, and much more conſider'd than his Power, his Learning or his Politicks.

Maxims inculcated into their Emperor.

The

Mandarins ſuffer'd to reprove the Emperor.

The Mandarins are permitted to petition their Prince when he does not act agreeable to their Conſtitution; and will deſire him to reflect on the Conduct of his Anceſtors, how ſtrictly they adher'd to the Laws of the Empire. But this Advice is not always attended to; *Le Compte* inſtances in one who repreſented the ill Conſequences of the Emperor's Journeys to *Tartary*, and of his long Stay there, which he had very little regard to; inſiſting, that they were for his Health. He alſo tells us of another who pretended to find fault with the Education of the Prince; but was turn'd out of his Office for his pains: And there are very few Courts, poſſibly, that will bear ſuch Repreſentations, how much Law and Reaſon ſoever the honeſt Petitioner may have of his ſide.

His Councils or ſuperior Courts.

The Emperor has one Supreme Council, compos'd of the Princes of the Blood only, which does not aſſemble but upon extraordinary Occaſions. There is another ſtanding ſupreme Council, compos'd both of the Princes of the Blood and Great Officers, denominated *Calaos*, who, like our Privy Council, conſtantly attend Affairs of State: Six other Courts there are in *Pekin* ſubordinate to this, who have their particular Buſineſs aſſign'd them.

The Firſt, call'd *Lipou*, inquires into the Abilities and Qualifications of all Miniſters of State, Governors and Magiſtrates, and places and diſplaces them, having firſt communicated the matter to the Emperor, and receiv'd his Approbation.

The Second Court preſides over the Treaſury, and the levying the Taxes and Revenues of the Crown; who alſo make a new Roll every

every Year of all the Families in the Empire, what Lands they hold, and what Duties are payable by them to the Emperor.

The Third has the Care of Religion, Rites and Ceremonies, Arts and Sciences.

The Fourth regulates the Affairs of the Army and Navy, grants Commiſſions, orders Recruits, repleniſhes the Magazines, takes an Account of the Forces in Garriſon, the Fortifications, *&c.*

The Fifth takes Cognizance of Criminal Cauſes, which are brought hither by Appeal.

And the Sixth takes care of the Publick Buildings, Temples, Palaces, Bridges, Canals and Highways. Every one of theſe Courts are ſubdivided into Committees, who have ſome particular Branch of the Buſineſs aſſign'd them to digeſt and prepare for the Determination of their Principals.

And tho' every Court has its particular Buſineſs aſſign'd, yet they are Checks upon one another, and the Concurrence of ſeveral Courts is often neceſſary to effect any Buſineſs of Conſequence.

For Example, the Militia is under the Command of one of theſe Courts, and paid by another; ſo that tho' a Body of Troops be commanded to March, they can't ſtir till the Treaſury have order'd them Subſiſtence Money.

The Emperor appoints an Inſpector in every Court, who gives him an Account of their Proceedings, and of the private Failings of his Miniſters. Theſe are call'd *Colis*, and even the Princes of the Blood ſtand in ſuch awe of them, that *Le Compte* tells us of one, who having built his Houſe a little higher than the Cuſtom of *China* allows, immediately pull'd it

down again, upon Notice that one of the Inſpectors did not approve it.

Governors ſend Account of their Adminiſtration to the Emperor.

It is ſaid by moſt Writers alſo, that every Viceroy, Governor and Magiſtrate is oblig'd to tranſmit to Court an Account of his own Adminiſtration; and if he endeavours to hide or palliate his Miſcarriages, he is ſeverely Puniſh'd. But it is plain this is very ſeldom done; for the ſame Writers aſſure us, there is no Place under the Sun where there is more Bribery and Corruption in the Magiſtracy and Courts of Juſtice than in *China*; inſomuch that he that Bribes higheſt is morally ſure of carrying his Point: And notwithſtanding their Laws are ſo mightily cry'd up, the Caſe of the *Chineſe* poſſibly may be like that of a certain *European Nation*, where no People abound more in Good Laws, but it is remarkable they are hardly ever put in Execution; the People, Magiſtrates and Miniſters do not only act in Contradiction, but in open Defiance, of the Laws and Conſtitution of their Country, and there is a Circulation of Bribery from the higheſt Officer to the loweſt.

A General Corruption in their Magiſtracy.

Nine Orders of Mandarins.

In every Province there are ſeveral Orders of Mandarins, ſome reckon up Nine, but the principal are, *Firſt*, the Judges in Criminal and Civil Cauſes. *Secondly*, thoſe who attend the Affairs of the Treaſury and Revenue, and *Thirdly*, thoſe who have the command of the Militia; and all theſe, tho' in many reſpects they are ſubordinate to the Viceroy, or *Tutang*, are a conſiderable Check upon his Actions, and it wou'd be very difficult for him to be guilty of any male Adminiſtration or Oppreſſion, if they did not find their Account in conniving at it, as they ſometimes do, that he may wink in his turn.

Theſe

Theſe Magiſtrates ought by the Conſtitution to remain in Office but Three Years, and are never Natives of the Province where their Poſt is; Strangers being ſuppos'd to be more impartial, and not ſo capable of practiſing againſt the Government, and if a Magiſtrate happen to be of mean Parentage, he will not be ſo liable to be contemn'd as if he ſerv'd in his own Country.

In every City there are Palaces where the Mandarins reſide, and Juſtice is adminiſtred, which are furniſh'd at the Charge of the Government; but their Salaries are none of them, 'tis ſaid, above One Thouſand Crowns *per Annum*. How their Governors can amaſs ſuch vaſt Eſtates out of ſo inconſiderable an Income in ſo very few Years as Writers affirm they do, and yet conceal their Extortions from the Emperor, is not eaſily accounted for, unleſs all his Creatures and Miniſters make it their Buſineſs to keep him in Ignorance of what is tranſacting in his Dominions, as is common in ſome other Countries nearer home.

Palaces for the Mandarins furniſh'd.

Extortion, how conceal'd.

The Miniſters and Preſidents of the Supreme Courts at *Pekin*, we are told, clandeſtinely extort great Sums from the Viceroys and Governors of Provinces. Theſe again ſqueeze the Mandarins under their Government, who by conſequence fleece their Inferior Officers. Whoever refuſes to comply with their Extortions runs a great hazard of being ruin'd. There ſeems to be a general Connivance at theſe Practices through the Kingdom; tho' we are told, the Laws prohibit them, and that the Emperor puniſhes Bribery and Extortion very ſeverely, whenever he diſcovers it. *Le Compte* inſtances in one of the

Extortion of the Mandarins.

Members of the *Colaos*, or Great Council of State, who for taking a Bribe was condemn'd to ſerve as a Common Soldier.

A Nation of Hypocrites.

Upon the whole, the *Chineſe* ſeem to be a Nation of exquiſite Hypocrites; and, like ſome other Pretenders, while they carry a fair Outſide are guilty of all manner of Fraud, Vice and Extortion. They boaſt the Equity of their Laws indeed, but ſtick at no Violations of them; and are more Covetous, Rapacious and Cruel, than thoſe Nations whom they term Barbarous.

It is a Maxim of this Government to keep ſome of the Children of the Viceroys and principal Governors at Court, on pretence of Education, and that they may be in the way of Preferment; but this is obſerv'd to be principally as a Security for their Fathers Loyalty. They have another Maxim, they tell us, that no Place ſhall be ſold: However this Law is ſhamefully evaded, it ſeems, and Merit without Money will go but a little way in *China* any more than in *Europe*. Thus much indeed muſt be admitted, that the Candidates for the meaneſt Employments undergo ſo many Examinations, that it is almoſt impoſſible for an ignorant Man to paſs Muſter; which is one great Point gain'd; for many ſuffer by the Ignorance as well as the Corruption of their Magiſtrates in other Governments.

No Capital Puniſhment inflicted till ratified by the Emperor.

Every Province is a little Empire, and has its Viceroy, Courts and Magiſtrates, exactly reſembling thoſe of *Pekin*, only ſome Weighty Matters are reſerv'd for the Determination of the Superior Courts: Indeed ſo tender that People ſeem in Capital Caſes, that no Sentence of Death is executed till it is ratified by the Emperor; Tho' whether the Murdering a Man

Man by the Baſtinado, or Crippling and Impriſoning him ſo that he lingers out a Miſerable Life in Tortures, be not a greater Cruelty than Strangling or Beheading him directly, and wou'd not be ſo eſteem'd by our *European* Criminals, can hardly be made a Queſtion. And this brings me to conſider a little more particularly their Laws and Puniſhments.

Laws and Puniſhments.

Nothing is more ſtrictly required by their Laws than Submiſſion and Obedience to their Parents. If a Father charges his Son with any Crime before a Magiſtrate, there needs no other Proof of it, the Son is ſuppos'd to be guilty, and ſhall loſe is Life without further Evidence. If a Son ſhould preſume to mock a Parent, or lay Violent Hands on him, the whole Country is alarm'd, and the Judgment reſerv'd for the Emperor himſelf: The Magiſtrates of the Place are turn'd out, and all the Neighbourhood threatned, as having given Countenance to ſo infernal a Temper, which muſt be ſuppos'd to have diſcover'd it ſelf upon other Occaſions; a Man could never have arriv'd, they think, at ſuch a Degree of Wickedneſs at once. The Criminal in theſe Caſes is ſentenced to be cut into Ten Thouſand Pieces, and afterwards Burnt, his Houſes and Lands deſtroy'd, and even the Houſes that ſtood near him, to remain as Monuments of ſo deteſted a Crime.

Undutifulneſs to Parents puniſh'd.

The Emperor himſelf, it ſeems, is not exempt from ſhewing the profoundeſt Reſpect for a Parent; and one of them, *Le Compte* tells us of, who Baniſh'd his Mother upon her entertaining a Criminal Correſpondence with one of his Courtiers, whom his People in a manner compell'd to recall by their importunate Petitions; and tho' he put ſeveral to Death

Death for their Inſolence in pretending to adviſe him, the Emperor found himſelf under a Neceſſity of recalling her at laſt, or he wou'd have endanger'd a general Revolt of his Subjects: So tenacious are the People of this Precept of their Law.

Submiſſion to Magiſtrates.

The next Precept they inculcate is, to Honour the Magiſtrate, who repreſents the Perſon of their Prince: And to ſtrike the Vulgar the more, he never appears in Publick without the Badges of his Authority, and an Equipage ſuitable to his Poſt.

He is carried on Eight or Sixteen Mens Shoulders in an open Chair, and all his Officers and Executioners of Juſtice marching before with Chains, Faſces and Eſcuthions of Varniſh'd Wood, containing an Account of his Office and Quality, and one beats upon a Braſs Veſſel, and commands the People to make way. If he obſerves any Offence committed when he is in the Street or upon the Road, he can in a ſummary way, without Forms, Order the Offender to be puniſh'd immediately by the Baſtinado, or otherwiſe; and none may approach him in Courts but upon their Knees.

Mutual Civility requir'd.

The third Precept, which may tend as much to the Peace and Tranquility of the Government as either of the former, is, that Civility and Reſpect which every one is requir'd to pay to another: But that has been ſpoken to already in treating of their Viſits and Ceremonies; therefore I proceed to conſider ſome other of their Laws.

Treaſon puniſh'd.

Treaſon and Rebellion are puniſh'd with the greateſt Rigour; the Criminal being condemn'd to be cut in Ten Thouſand Pieces, the Executioner ties him to a Stake, and firſt

fleas

fleas his Forehead, letting the Skin hang over his Eyes; for a very wiſe Reaſon, as ſome pretend, namely, that he may not ſee how barbarouſly he is mangled; and having cut and tormented the Offender till he is weary, what remains of him is torn in Pieces by the Mob: And where the Crime is very great, the Children and Family of the Offender ſuffer with him. Children involv'd in the Puniſhment.

Murder is puniſh'd by Death, which is inflicted different ways: The meaner ſort are Beheaded, as being deem'd the moſt Ingnominious Puniſhment: and Perſons of Quality are Strangled, which of all Deaths is look'd upon to be the moſt reproachful with us. Murder.

Neither Theft or Adultery, unleſs ſome great Violence is done to the Party, are puniſh'd with Death, but by the Baſtinado; or the Offender has a thick Board hung about his Neck, and expos'd every Day, the Crime being written on the Board. Theft and Adultery.

No Criminal being executed but by the Emperor's expreſs Order, Malefactors are conſum'd in Priſons: The Priſons in the great Cities are ſo large, that they conſiſt of ſeveral Streets with Market-Places. In *Canton* alone, 'tis ſaid, there are not leſs than Fifteen Thouſand Priſoners. The Offenders are allow'd to work in the Day time for their Livings; the *Chineſe* not being much given to Acts of Charity, and the Emperor's Allowance is but mean. Priſons.

The common Puniſhment among the *Chineſe* is the Baſtinado, or ſeveral Blows of a Cudgel on the Buttocks as they lye on their Faces on the Ground, from which the Mandarins are not exempt, nor is it reckon'd very Scandalous. Baſtinado

The

The Offender, if he be able, after this Diſcipline falls down before the Magiſtrate and thanks him for this kind Correction, tho' one Blow is enough to Lame him, if the Executioner be not Brib'd, we are told, which 'tis ſaid he frequently is: And *Le Compte* aſſures us it is a common thing for Men to let themſelves out to be Baſtinado'd in the room of the Criminal; which, if true, diſcovers no ſmall Weakneſs or Corruption in their Magiſtrates.

Men allow'd to ſuffer in the room of the Criminal.

Courteſans are here allow'd by publick Authority, and are under the Regulation of the ſame Officers who take care of the Temples and the Emperor's Sacrifices.

I don't find they have any Lawyers or Advocates, but every Man manages his own Cauſe: For *Magellains* acquaints us, that the Plaintiff having drawn up his Caſe or Plaint in Paper, in ſuch a Form as Cuſtom requires, comes to the Tribunal; and having beat on a Drum at the ſecond Gate, falls on his Knees, raiſing his Hands as high as his Head; after which he delivers his Paper to an Officer, who carries it to the Mandarin. If the Suit appear to be frivolous and vexatious he is ſeverely Baſtinado'd; but otherwiſe it is given to the proper Officers to examine, who having made their Report, it is either confirm'd or alter'd by the Judge. But theſe Writers are not pleas'd to inform us whether the Defendant be ſummon'd to anſwer, or in what manner he makes his Defence, which is ſuch an Omiſſion as can hardly be forgiven: But as it is impoſſible to determine juſtly in any Cauſe without hearing both ſides, we muſt conclude that no Man is forejudg'd without being permitted to offer what he has to ſay in

Law Proceedings.

his

his Defence, among ſo Polite a People as the *Chineſe* are repreſented to be. There is a Liberty of Appeal, it ſeems, to the Superior Tribunals, or a Man may paſs by the Inferior Courts and bring his Cauſe before the Higher Judicatures at firſt, if he apprehends Juſtice will not be done him at home.

Notwithſtanding what *Le Compte* and other Writers affirm, that the Laws of *China* are ſo plain, and their Policy ſuch, that the Emperor may diſpatch all the Buſineſs relating to the Empire by applying himſelf to it but Two Hours in a Day; this to any one who conſiders the multitude of People under his Government, and conſequently the great variety of Buſineſs here, muſt be look'd on as impoſſible; neither a few Hours or a whole Day can be ſufficient to read over the Petitions only that may be ſuppos'd to be preſented him in this vaſt Empire. He muſt certainly be inform'd of the Purport of them by his Officers, and determine as they are pleas'd to repreſent Facts to him. Thus it is in all Kingdoms in *Europe*, and cannot be otherwiſe in *China*, which is much larger than any of them. The moſt that can be expected of a Prince whoſe Dominions are not exceeding ſmall, is to make Choice of Able Miniſters, and to preſerve his People from Notorious Oppreſſions: As for reading all Petitions, and determining of all Cauſes which come by Appeal to the Superior Courts himſelf, the Jeſuits may as well tell us he works Miracles, which they pretend to in that part of the World themſelves, and they will be equally believed.

The Emperor determines Matters as others Report them to him.

The State with which the Emperor receives Foreign Ambaſſadors will give us ſome Notion of the Grandeur of this Monarch, of

which we meet with the following Deſcription:

Emperors State when he gives Audience to Ambaſſadors.

In the middle of one of the inner Courts of the Palace there is a very large ſquare ſolid Baſis, on the top of which there is a Balaſtrode, over this there is another Building ſomewhat leſs, and over that Three more, which are leſs in ſize as they increaſe in height, upon the uppermoſt of theſe there is a large Room of State, ſupported by Four Rows of Varniſh'd Pillars, where the Throne is plac'd, and the Roof is cover'd with ſhining yellow Tiles. Theſe vaſt Baſis's with their Balaſtrodes being diſpos'd in Form of an Amphitheatre appear very magnificent, and with their Gildings and Varniſh dazzle the Eye. Here the Emperor, attended by a multitude of the great Officers in their Robes, the Princes of the Blood and Tributary Kings, who fall proſtrate on their Faces before him, gives Audience to Ambaſſadors, who are conducted to the Throne by ſome Viceroy. The Throne is about Three or Four Foot high, in the Faſhion of an Altar, and cover'd with Sables, on which the Emperor ſits croſs-Legg'd, after the manner of the *Tartars*.

Eysbrand Ides, Ambaſſador from the Czar of *Muſcovy*, acquaints us, that when he had his Audience the Emperor was dreſs'd in a dark colour'd Damask Waſtcoat, a Coat of deep blue Sattin fac'd with Ermins, a String of Corral about his Neck, a Cap fac'd with Sable with a red Silk Knot and ſome Peacocks Feathers hanging down behind; that he had no Gold or Jewels to be ſeen; and on his Legs had Boots or Buskins of Black Velvet. The ſame Ambaſſador gives us an Account, that he was conducted to his Audience by Three

Mandarins

Mandarins in their Robes, that he had Fifty Horſes allow'd for him and his Retinue, and having alighted at the Gate of the outward Palace, he paſs'd through the Five Courts, and there found great numbers of Mandarins in their Embroidered Robes; that the Emperor being ſet upon his Throne, he deliver'd his Credentials from the Czar his Maſter, and after a ſhort Speech was reconducted to his Houſe in the ſame manner he came. That he was afterwards invited to an Entertainment at Court, and the Emperor came in with a Guard of Twelve Halbardeers, richly dreſt, and the Muſick playing; when he had mounted his Throne the Guards ſat down croſs-Legg'd beneath him, and the Muſick ceaſed; the Viceroy, the Emperor's Uncle, and other Miniſters of State ſtood on each ſide the Emperor, the Ambaſſador was plac'd on the Right ſide of the Throne about Four Fathom diſtance; the Viceroy having receiv'd the Emperor's Commands upon his Knees, brought the Ambaſſador Two Fathom nearer; and the Emperor having enquir'd after his Czariſh Majeſty's Health, he order'd a Table that was furniſh'd with cold Meats and Fruits to be uncover'd; whereupon the Damask Covering was taken off, and the Ambaſſador having a Table provided for himſelf, was deſired to eat: About Two Hundred Lords of the Court alſo ſat down croſs-Legg'd upon Carpets, having every Two of them a Table between them.

The Emperor ſent a Gooſe, and ſeveral other Diſhes to the Ambaſſador from his Table, and a Gold Cup with Brandy or Spirits in it, with which his Attendants were alſo treated: then the Jeſuits were called in, who

having kneeled before the Throne, were order'd to ask the Ambaſſador ſome Queſtions concerning the Length of his Journey, and the Kingdoms of *Europe*; and his Anſwers were again interpreted by the Jeſuits. The Viceroy led the Ambaſſador to his Place, where having ſat a quarter of an Hour, he was ordered to ſtand up; then the Emperor, having ſaluted the Ambaſſador, retir'd to his Apartment; and the Ambaſſador was afterwards entertained with a Play by the Mandarins.

When he had his Audience of Leave, and the Emperor was ſeated on his Throne, he obſerves that a Herald call'd aloud to the Lords of the Court to ſtand up and bow to the Earth, which they did Three Times; and in the mean while the Drums beat, the Bells rung and the Muſick play'd, and the Ambaſſador being brought within Three Fathom of the Throne, was plac'd between Two *Tartar* Princes, while he made his Compliment to the Emperor. As he return'd, he obſerv'd the Emperor's Guards ſtood in the Fourth Court, cloath'd in red Callicoe with Figures as big as a Crown printed upon them; and that they had little Caps with yellow Feathers, being the Emperor's Colour, and arm'd with Scymitars and Launces: From the Palace the Ambaſſador was conducted to his Apartment in one of the Emperor's Chariots drawn by an Elephant.

Emperor appears Four Times a Month.

The Emperors of the *Chineſe* Race ſeldom appear'd in Publick; but the preſent *Tartar* Family obſerve a Medium, and ſhew themſelves to the People about Four times a Month.

When

When he viſits the Frontiers of *Tartary*, as he does almoſt every Year, Thirty or Forty *Tartar* Princes attend to do him Homage. He commonly rides Poſt when he viſits the Provinces, with a few of his Officers; Guards being planted along the Roads for his Security.

The State he goes in to offer Sacrifice.

But the Emperor never appears in that Splendor, we are told, as when he goes to Sacrifice in the Idol Temples. Upon this Occaſion there marches firſt Four and Twenty Trumpets with Golden Coronets, and as many Drums; then Twenty Four Men with gilded Truncheons, after whom come One Hundred Soldiers with fine Halberts, after theſe a Hundred Serjeants at Mace, who are followed by Four Hundred fine Lanterns, and as many gilded Flambeaus; after theſe come Two Hundred Launces, follow'd by Four and Twenty Banners with the Signs of the Zodiack, and Fifty Six more with the Conſtellations painted upon them; then Four and Twenty magnificent Umbrello's, with a Cupboard of Gold Plate born by the Officers of the Court; after theſe the Emperor follows on Horſeback glorioufly dreſs'd, his Houſen and Furniture cover'd with Gold and Precious Stones, and he is ſhaded with gilded Umbrello's held over his Head by the Pages of Honour: He is follow'd by the Princes of the Blood, Viceroys, and Miniſters of State in their Robes; after who come Five Hundred Young Gentlemen, attended by a Thouſand Footmen dreſs'd in Carnation Silk, and work'd with Stars of Gold and Silver: After them is carry'd an open Chair, like a Triumphal Chariot, by Thirty Six Men, and another follows it carry'd by a Hundred and Twenty Men,

Men, ſo large, that it would ſerve for an Apartment: After theſe come Two Chariots drawn by Elephants, and Two more by Horſes, each Chair and Chariot having a Guard of Fifty Men; and the Proceſſion is clos'd by Two Thouſand Mandarins, and as many Officers of the Army richly dreſt.

Of the Emperor's Women and Children.

The Women which are entertain'd in this Prince's Court, and which our Writers are pleas'd to denominate Wives and Concubines, conſiſt of the moſt Beautiful Virgins the Viceroys and Governors of Provinces can make choice of to preſent to their Emperor, and are indeed no better than his Slaves. They are ſo very numerous that many of them are hardly known to him: ſome tell us of Three that are called Queens, and are preferr'd above the reſt, on whom the others wait; but the Children of the Meaneſt have as good a Chance to ſucceed to the Empire as the Sons of thoſe who are termed Wives, and make the greateſt Figure: The late Emperor was the Son of a Concubine, as they are call'd, and ſo were many of his Predeceſſors: The Emperor, poſſibly, when he takes the Daughter or Siſter of ſome *Tartar* Prince to his Bed, may confer a Title upon her; but as for any Contract between them which cou'd make ſuch a one a Wife in the Senſe we underſtand it, and Legitimate the Iſſue, this I don't perceive was ever heard of amongſt them. The Women are excluded from having any ſhare in their Government or Councils; and by way of Deriſion, they ſtile *Europe* the Ladies Empire; having learnt that Women are ſometimes veſted with Sovereign Power in this Part of the World.

When

When the Emperor appoints any of his Sons to Succeed him, all the reſt, whether Elder or Younger, readily ſubmit, and live in the Palaces aſſign'd them; but have no Command in the Cities where they reſide, or are ever ſuffer'd to remove from thence without the leave of the Reigning Emperor. They have their Revenues punctually paid them by the Treaſurer of the Province, and lead the Life of private Gentlemen: Nor has there been an Inſtance hardly of any of them aſpiring to the Throne on Pretence of Birthright, or any other Claim, tho' the Crown has been poſſeſs'd by their Younger Brothers.

Eſtates of Inheritance.

Every Subject has an Eſtate of Inheritance in his Lands, and does not hold them of any Superior Lord; yet the Emperor may levy what Taxes he ſees fit, to ſupply the Neceſſities of the Government: But they have One Ordinary Tax, ſome ſay about a Tenth of their Profits, which is ſeldom exceeded; and the Emperor every Year exempts ſome one or more of the Provinces from paying any, eſpecially if they have been viſited by Sickneſs, Unſeaſonable Weather, or any other Calamity. It is very difficult to compute what the whole Revenues of this Empire are, becauſe a great part of them are paid in Kind. In Money, *Le Compte* ſuppoſes there may be paid Twenty Two Millions of *Chineſe* Crowns, reckoning every Crown at Six Shillings; and in Silks, Rice, Corn, Salt and other Commodities, to the Value of Fifty Millions of the ſame Crowns. In all about One and Twenty Millions Six Hundred Thouſand Pound *Sterling*: Which for a Kingdom of that vaſt Extent, and ſo Rich and Populous as it is repreſented, ſeems extremely

Tax'd by the Emperor at Pleaſure.

Revenues of the Empire.

extremely moderate: For this little Kingdom of *England*, many Years during the late War, rais'd near half as much; and now in time of full Peace the Taxes of all ſorts amount to above a fourth of that Sum.

How the *Chineſe* do to pay their Civil Liſt and Five Millions of Soldiers with Twenty Two Millions of Money, is not eaſily conceiv'd.

An Account of every Man's Family, Eſtate, and Subſtance, with the Taxes due to the Crown, is taken every Year, and enroll'd; a Tranſcript of which is hung up at the Door of each Houſe, and the Maſter is oblig'd to carry in the Emperor's Duties to the Mandarins of the Towns of the Third Rank, without being call'd upon, on Pain of Impriſonment and the Baſtinado, till 'tis done: ſo that all the Charges of Collectors and Receivers is ſav'd. The Mandarins pay in their Taxes to the Treaſurer of the Province, who tranſmits the Surpluſs to *Pekin*, after the reſpective Governors, Officers, and Soldiers of the Province have receiv'd their Pay, and other neceſſary Charges of the Government are defray'd.

An Account of every Man's Eſtate and Family hung over his Door.

Revenue carried in.

There are Magazines of Rice and other Proviſions laid up in Store-houſes at *Pekin* for Three Years, to ſupply the Neceſſities of any part of the Empire, which may be diſtreſs'd by Famine, or any other Calamity.

Store-houſes.

As to the Forces of this Empire, there are ſaid to be no leſs than Five Millions of Soldiers in Pay in Time of Peace, moſt of them Horſe; and that there are above One Hundred and Sixty Thouſand Horſe quarter'd in the City of *Pekin* only, arm'd with Scymitars and Launces. The Horſe have no Fire Arms,

Forces of the Empire.

and

and the Foot not many; their Weapons are chiefly Bows and Arrows ſtill. The principal uſe of theſe Forces is to keep the Country quiet: They are no more fit to engage Diſciplin'd Troops than our Militia, and indeed they have no Foreign Enemy to fear now *China* and *Tartary* are united. They have an Allowance of Rice and Proviſions ſufficient to ſubſiſt their Families, and many of them are allow'd to follow their Trades, and only call'd out at certain Times, as our Militia are: They have a pretty good Train of Artillery for the Field, which the Jeſuits aſſiſted them in caſting; but thoſe upon their Walls are Old Guns, and of little Uſe.

There is no Gold Coin in the Kingdom, the Current Coin are round Pieces of baſe Metal like Braſs; with a Hole in the middle, which they ſtring, and count by Strings, and not by Pieces. A Thouſand Pieces are not of more Value than a Piece of Eight, they have Four *Chineſe* Characters on one Side; which compoſe the Emperor's Name, and Two on the Reverſe, expreſſing the Name of the City where they were Coin'd. Coin.

Their Silver with which they buy Goods, they us'd to cut into little irregular Pieces, and weigh with a little Pair of Scales like a *Roman* Ballance, which every one carries about him in a ſmall Varniſh'd Caſe; but late Writers inform us that they have now a ſmall Silver Coin.

The *Chineſe* have a Pound Weight, which they divide into Sixteen Ounces, as we do, and each Ounce into Ten parts, theſe are divided again into Ten Penny Weights, and each of theſe into Ten Grains. Weights and Meaſures.

Their Foot is much about the Length of ours, or not above $\frac{1}{10}$ Shorter.

CHAP. VIII.

Treats of their Religion, Temples and Superſtition.

Religion of the *Chineſe.*

OF all the Idolaters upon the face of the Earth, *Nieuhoff* obſerves, that the *Chineſe* have fallen into the feweſt Abſurdities; that they have always worſhip'd One Supreme God, the King of Heaven and Earth, or rather that Eternal Mind which they imagine animates both Heaven and Earth. Tho' there are ſeveral Inferior Deities they worſhip, as the firſt Inventors of Arts, Mountains, Rivers, *&c.* yet they never ſacrific'd to Vice, or worſhip'd ſuch impure Deities as the *Egyptians*, *Grecians*, and *Romans* did.

Three Principal Sects.

There are Three Sects in *China* at this Day, Firſt the Followers of *Li-Laokun*, who liv'd, as they ſay, above Five Hundred Years before Chriſt. He taught that God was Corporeal, and had many Subordinate Deities under his Government; his Diſciples ſtudy Magick, and pretend to make that Drink which will give Men Immortality.

The Second is the Sect of the Learned, who are the Diſciples of the ſo much Celebrated *Confucius*, who left many admirable Precepts of Morality, and inſtructed the People in Philoſophy. He ſpeaks of God as a moſt pure and perfect Principle, the Fountain and Eſſence of all Beings; and tho' we are told he prohibited Idolatry, he has Temples and Images erected to him, and is Worſhip'd with the profoundeſt Adoration, as will appear from the Pope's Decree againſt the

the Jeſuits for allowing their Converts in this Idolatrous Worſhip.

There is a Third Sect much more numerous than either of the former, who worſhip the Idol *Fo*, whom they ſtile, *the only God of the World*. This Idol was imported from *India* about Thirty Two Years after the Death of our Saviour: His Prieſts, the *Bonzes*, teach ſeveral moral Precepts; and that there is a State of Rewards and Puniſhments after this Life. They alſo inculcate into their Followers, that it is not lawful to kill any living Creature, or to drink Wine; and do not forget to inſtruct them how much it is their Duty and Intereſt to entertain and nouriſh their Prieſts, and to build them Temples and Monaſteries, and perform the Penances they enjoin. If they neglect theſe things they threaten them with the greateſt Torments after Death; or that their Souls ſhall animate ſome Vermin or Beaſt of Burden.

Le Compte tells us of one whom the *Bonzes* had prevail'd on to believe that his Soul ſhould go into one of the Emperor's Poſt Horſes, and that they had adviſ'd him to eat little, and endure it patiently, and God might be induc'd the next remove to let him poſſeſs ſome Perſon of Quality; but the Man was under ſuch Horror at the Apprehenſion of being a Poſt Horſe, that his being a Man of Figure afterwards gave him but little Satisfaction. He could not ſleep Day or Night, but hearing that Chriſtians did not undergo thoſe Changes, but were Men as well in the other World as here, he ſent for the Father to Baptize him, who aſſures us he dy'd a very good Chriſtian: So that this Doctrine of Tranſmigration, where it is heartily believ'd, will drive Men Tranſmigration.

to Chriſtianity as effectually as the Denunciation of Hell Torments, it ſeems.

And theſe Prieſts do not only aſſign their Diſciples what kind of Bodies they pleaſe after Death, but pretend to know the very individual Perſon or Creature any Man's Soul goes into: For the ſame Author tells us of one of the Princes of the Blood who had loſt a Companion he was infinitely fond of, whoſe Soul they pretended paſs'd into the Body of a *Tartar* Boy, whom for a Sum of Money they procur'd, and preſented to the Prince, which gave him great Satisfaction.

Voluntary Penances to extort Alms.

Their Sanctity alſo is ſo great, and their Voluntary Penances of that Value, that they are thought ſufficient to attone for the Sins of the People; and every Prieſt pretends to be inveſted with a Power of applying his Merits where he pleaſes, which is ever among thoſe who are the moſt bountiful to their Order.

They will drag heavy Iron Chains after them through the Streets faſten'd to their Wriſts and Legs, and beat their Heads againſt the Stones till they run down with Blood, to extort Alms from the People; and we are told of one who procur'd himſelf to be carried about in a Chair with Nails drove thro' it on every ſide, that he could not ſtir one way or other without wounding himſelf: And this being for the good of their Souls, the People were perſuaded to purchaſe them at Six Pence a-piece to releaſe this Devotee: They were aſſur'd that every Nail would derive ineſtimable Bleſſings on the Family that purchas'd it; for this Money was to be apply'd to the building a Temple to the Honour of the God *Fo*: It was not to be ſuppos'd the Prieſt could reap any Benefit by it.

The

They have an Image of Immortality, which they worſhip in the Form of a Monſtrous Fat Man, ſitting croſs-Legg'd, with a huge prominent Belly. There is another called, *The Idol of Pleaſure*, about Twenty Foot high; and between theſe in their Temples is another large Image Thrity Foot high, gilded over, with a Crown upon his Head, and richly dreſt; this they call the great King *Kang*; to whom they pay a mighty Adoration. Leſſer Images are innumerable; they may be found in their Houſes, Streets and Ships, as well as their Temples. No Man is without his *Fos*, or Houſhold-God; but they ſometimes uſe them as ſcurvily as the *Portugueſe* do St. *Anthony*; for if they have pray'd to them a great while importunately, and find no Effect of their Prayers, they will reproach the Wooden Deity with his Neglect of them, and drag him through all the Kennels in the Streets, to teach him better Manners: and if they happen in the mean time to obtain what they asked, they carry him to his Place again, fall down and adore him, and excuſe the ignominious Uſage they have been guilty of towards him. Then they new paint and waſh and gild the Block, that it may be more propitious for the future. And *Le Compte* relates a Story of one of them, who brought an Action againſt his God for not anſwering his Prayer, after the Prieſts, whom he had brib'd, had promis'd him Succeſs. But I muſt confeſs I am inclin'd to ſuſpend my Belief of theſe things, till I hear them confirm'd; for we know the Jeſuits will prevaricate ſometimes, eſpecially when Religion is in the caſe.

Three Principal Images in their Temples.

Houſhold Gods, whom they correct.

To

To proceed, the *Chineſe*, beſides theſe Images, worſhip the Heavens, the Sun, Moon and Planets, the Souls of their Anceſtors, and of thoſe who have been the Authors of any notable Invention, Mountains, Rivers, *&c.*

Emperor worſhips the Great *Lama.*

The Emperor being a *Tartar*, follows the Idolatry of his Nation, which does not differ much from that of the *Chineſe*, except it be that they worſhip a living Man, whom they ſtile *Lama*; and *Le Compte* will have him to be the ſame with the God *Fo*, only worſhip'd under a ſenſible Figure. They give him the Name of *Eternal Father*, and all the Eaſtern *Tartars* have the greateſt Veneration for him: He is ſhewn in a dark Place in his Palace illuminated with Lamps; he ſits croſs-Legg'd on a Cuſhion rais'd above the Ground, dreſs'd in the richeſt Robes, and all that approach him fall proſtrate on the Ground, and humbly kiſs his Feet. That he may be thought Immortal, his Prieſts chuſe out one of their Number as like him as poſſible, who ſucceeds him when he dies, and none of his Votaries doubt his living for ever.

He is of ſuch Authority throughout all *Tartary*, that no King is Crown'd till he has made rich Preſents to this pretended Deity, and implor'd his Bleſſing. His Reſidence is in *Barantola*, where he has the Court of a King, but does not meddle with the Secular Government, and may properly enough be ſtil'd the *Tartars* Pope.

Since the *Tartar* has Govern'd *China*, the Prieſts of this Great *Lama*, who after their Maſter are call'd *Lama's*, ſerve as Chaplains to the *Tartar* Nobility who live at *Pekin*. The Emperor, for Reaſons of State, ſhews both *Lama's* and *Bonzes* a particular Reſpect,

the Jeſuits obſerve; but they inſinuate, that he is no Slave to their Religion; that he ſees thro' the Folly of it, and laughs at their Extravagant Legends in private. They tell us, that upon the Death of the Emperor's Mother, when her Maids came and fell at his Feet, deſiring leave to follow her into the other World, where their Service might be uſeful to her, he told them he had taken care of that matter already, and they need not trouble themſelves further about it; and to prevent their laying Violent Hands on themſelves, he order'd their Hair to be cut off; for this it ſeems, according to the Notion they entertain, would render them unfit to ſerve a Perſon of that Dignity.

But 'tis acknowledg'd that the Epmeror ſtill pays thoſe Honours to *Confucius* that others do, and Sacrifices in the Heathen Temples; and tho' they wou'd have us believe he Adores only the Supreme Lord of the Univerſe, and that nothing but Reaſons of State hinder his embracing Chriſtianity; yet they acknowledge at other times, that he aſſures them *he cannot believe the Chriſtian Religion: That whatever Difficulties there are in it, if he was convinc'd of the Truth of it, he would not delay a Moment to be of it; and that if he became a Chriſtian, the whole Empire would ſoon follow his Example.* Which does not well agree with his being a Chriſtian in his Heart; for if the People were ſo devoted to him as to follow his Example, where could be the Hazard of his Declaring himſelf;

There are ſome Thouſands of *Mahometan* Families in *China*; that Religion having been tolerated there theſe Five or Six Hundred Years: But how Mr. *Collier* came to affirm that

that the Emperor was a *Mahometan*, unleſs he imagin'd ſo becauſe ſome of the *Tartars*, who are dependant on *Turkey* are ſuch, I can't conceive: No Author having ſuggeſted any ſuch thing that I can meet with, of the *Eaſtern Tartars*.

Temples without their Cities and in Solitary Places.

This Country abounds with Idol Temples which ſtand without the City Gates, or in Solitary Places, where Travellers are accommodated by the Religious with Lodging and Proviſions: By every Temple generally ſtands a Tower built in Memory of ſome Saint or Hero. Theſe Places are fill'd with Images and Lamps that burn Night and Day.

Their Temples are built with Timber, and are one long ſquare Room, roof'd with ſhinning Tiles, and floor'd generally with large Stone. In the Province of *Peking*, *Nieuhoff* tells us, there is a Temple One Hundred and Sixty Five Foot in Height, in which is an Image an Hundred and Six Foot and Half high, in Form of a Virgin: To every Temple belong a great Number of Prieſts, who Offer Wine, Rice, and other Proviſion to the Deities of the Place, and conſult them when any come to enquire after their Good Fortune: Near theſe Temples are frequently Cloyſters of Religious Devotees, who pretend to have forſaken the World and all its Riches and Honours, and undergo ſuch voluntary Penances as they think will be moſt acceptable to their Gods; in which they far out-do the Mortifications of any Chriſtian Sect.

They have great Faith in their Aſtrologers.

The *Chineſe* are great Obſervers of Times, and have as much Faith in their Aſtrologers and Fortune-tellers as in their Gods: They govern all their Affairs by the Direction of thoſe People, and will not undertake a Jour-

ney

ney, or any Buſineſs of Moment, without firſt conſulting when will be the moſt Lucky Day or Hour to begin it. Theſe Fortune-tellers alſo pretend to calculate Nativities, and by knowing the Day of a Man's Birth will tell him all his future Fortune in the World: Nor does it ſhock their Credit how often ſoever the People are deceived; for, like their Brethren on this ſide the Globe, they ſtill follow the Deceiver, and will not be perſuaded they are impoſed on. This is not ſo much to be wonder'd at where Superſtition and groſs Ignorance ſtill prevails; but to ſee how univerſally our People fall into theſe Notions, who have been ſhewn the Folly and Abſurdity of them, is very aſtoniſhing. Nor is it the Croud only, but ſome of our Greateſt Men ſeem to have been tainted with this Superſtition, as the Lords *Shaftsbury*, *Briſtol*, *Monmouth*, *&c.* if we believe Dr. *Burnet* and ſome other Writers, theſe Gentlemen had as great Faith in Conjurers and Cunning Men, as any young Girl that goes to the Devil to know her Sweet-heart, nor does the Reverend Doctor himſelf ſeem to disbelieve that his Hero King *William*'s Succeſs was foretold by ſome of the Infernal Crew; but to return from this Digreſſion.

A Notion that a certain Liquor will make them Immortal.

The Great Men in *China*, and even ſome of their Emperors, it is ſaid, have given in to that Opinion, that it is poſſible for Men to obtain Immortality without Dying: And from this Kingdom, probably the Famous *Aſgil* imported the Notion into *Britian*: Upon this Subject innumerable Books are Written, nor can the Daily Inſtances of Mortality, even among thoſe who have the greateſt Opinion of the Preſcription which is to effect this Change,

and preſerve them from all Corruption and Decay, convince them of their Folly.

There is this Difference indeed between Mr. *Aſgil* and the *Chineſe*, he preſcribes a ſtrong Faith as the only means to ſecure Immortality, while the *Chineſe* prepare a Draught to give them this Angelick Conſtitution. Now as Mr. *Aſgil*'s Scheme can never be diſprov'd, becauſe his Diſciples may reply that the Patient wanted Faith when he expires; ſo the *Chineſe* aſſure us, when any of their Friends depart this Life, that there was ſomething wanting in the Compoſition, which every Succeeding Projector hopes he has diſcover'd.

Nieuhoff gives us a Relation of one of their Emperors, who was confident he had purchas'd the Immortal Draught; and was cur'd of the Whimſie by one of his Favourites in this manner:

The Emperor having a Cup of this Water of Life before him, and declaiming upon the Virtues and Excellency of it, while he turn'd his Back, the Favourite had the Aſſurance to drink off part of it. Whereupon the Emperor in a Rage threatned him with immediate Death. To which the Wiſe Miniſter calmly reply'd, *Do you ſuppoſe you can deprive me of Life now I have Drank of the Immortal Cup; If you can, what have you loſt? If you can not, I am become equally Immortal with you.* And this ſhort way of Reaſoning, it ſeems, reduc'd that Prince to his Senſes, when all other Arguments appear'd to be thrown away upon him.

The Progreſs of the Chriſtian Religion.

The Chriſtian Religion, the Jeſuits inform us, has gain'd ground mightily in *China* by the Favour of the late Emperor; inſomuch that they have now Two Hundred Churches and Chapels there, very well fill'd with Con-

verts; but theſe I perceive are of the poorer ſort; they make but ſlow Progreſs among the Grandees; the better ſort of People are not only offended at the Doctrine of the Trinity and Incarnation, but the Magiſtrates and rich Merchants are ſo univerſally given up to Cheating and Extortion, by which they acquire their Eſtates, that they will not hear of making Reſtitution. The parting with their Women is another great Objection to Chriſtianity, and to preach to the Women to live with one Man, when their Husbands have an abſolute Power over them, and can ſell and transfer them from one to another as often as they pleaſe, ſeems to very little purpoſe: However the Miſſionaries aſſure us they have converted above Fifty Thouſand within theſe few Years, beſides the Children who are expos'd by their Parents in the Streets, to whom they adminiſter Baptiſm before they expire. What ſort of Chriſtians they make will appear by the Pope's Decree againſt them; but I ſhall firſt ſhew what the Jeſuits ſay for themſelves for permitting the Worſhip of *Confucius*, of their deceaſed Anceſtors, *&c.* contain'd in a Letter to the Pope, and a Declaration of the Emperor of *China*'s Senſe of theſe things, which Letter follows:

Moſt Holy Father,

The Jeſuits Defence as to ſuffering their Converts to worſhip *Confucius* and their Anceſtors

'YOUR Holineſs is not ignorant how the Jeſuits have labour'd to obtain free entrance for preaching of the Goſpel in the Empire of *China*, where all the Gates were ſhut againſt Foreigners; and how that after a Hundred Years ſpent in Pains and Trouble, they at length obtain'd Permiſſi-

'on by the Emperor's Edict publickly to
'Preach the Law of God through the Extent
'of that vaſt Empire. The more this Work,
'which has coſt us ſo much Care and Fatigue,
'is for the Glory of God, the more are we
'pierc'd with Grief and Sorrow that we are
'in Danger of ſeeing utterly loſt what has ſo
'many Years been eſtabliſhing.

'For it is evident, that if the *Chineſe Chri-*
'*ſtians* are forbid the Uſe of the Ceremonies
'which are practis'd in reference to *Confucius*
'and their Deceaſed Parents, the Chriſtian
'Religion runs the hazard upon the firſt Ac-
'cuſation of being baniſh'd out of the Empire
'of *China*. Whatever Goodneſs the Emperor
'ſhews us, we cannot expect that he ſhould
'expoſe himſelf for our ſakes to thoſe Incon-
'veniencies, and all thoſe Troubles which
'would infallibly happen upon the leaſt Inno-
'vations upon the Cuſtoms of the Empire,
'more eſpecially being himſelf a Foreigner,
'and only maintain'd in his Poſſeſſion by the
'*Tartars*.

'Conſidering therefore that theſe Ceremo-
'nies may be look'd upon differently by thoſe
'that examine them, and that according to
'the Senſe and Meaning wherein they are
'taken by ſome, we are accus'd of openly
'tolerating Idolatry, becauſe we permit what
'our Predeceſſors thought it became them to
'tolerate as Ceremonies meerly Political,
'after they had par'd off what ſome Idolaters
'had intermix'd of Superſtitious; ſeeing alſo
'that every Body quoted in favour of his own
'Opinion ſeveral Texts taken out of the
'*Chineſe* Books, we deem'd it our beſt way
'to conſult the Emperor, as being well vers'd
'in the *Chineſe* Language, Chief of the Sect

'of

'of the Learned, the only Judge of the Senſe 'of the Laws, Ceremonies, and Cuſtoms, as 'Legiſlator of the Empire.

'To which purpoſe, by the Favour of Two 'Mandarins, we preſented to his Imperial 'Majeſty our Explanation of the *Chineſe* Ce-'remonies, which we ſent to Your Holineſs; 'which after the Emperor had read he found 'to be very Juſt, and declared that it con-'tained the true Sentiments of the Empire, 'and his own; which he confirmed by a De-'cree which is hereunto annex'd.

'We take the Liberty, Moſt Holy Father, 'to preſent to You this Decree, and proſtrate 'at Your Holineſs's Feet implore You graci-'ouſly to receive it. 'Tis a clear Declarati-'on upon the Matter in Queſtion, and the 'Authentick Teſtimony of a great Prince, 'who has been all along affectionately kind 'to all the Miſſionaries. We ſhall alſo ſend 'to Your Holineſs ſeveral other Teſtimonies 'upon the ſame Subject of the greateſt Lords 'of the Court and the Empire; in hopes 'Your Holineſs will give more Credit to 'theſe Teſtimonies than to theirs who are of 'an Opinion contrary to Ours; Perſons with-'out Credit, without Capacity, and who 'have aſſerted ſeveral things upon bare Con-'jectures. And Your Holineſs may ſee by 'this Decree of the Emperor, that what they 'have ſaid touching the Sentiments of this 'great Prince, are no way conformable to 'Truth.

'So that if Cuſtoms ſo antient and ſo au-'thoriz'd in the Empire, the Preſervation of 'which the *Chineſe* look upon as one of the 'moſt important Bleſſings of the Govern-'ment, and as one of the principal Supports

'of

'of the Monarchy, ſhould be overturn'd, 'we may preſume to tell Your Holineſs, that 'the Courſe of the Goſpel would be in great 'danger of being ſtopp'd, and that the Church 'of *China* would in as little time be utterly 'ranvers'd. We could wiſh it were in our 'Power to aboliſh all the Cuſtoms and Ceremonies of the Gentiles, where there is the 'leaſt Appearance of Evil or Superſtition: 'But being afraid of ſhutting the Gates againſt 'the Goſpel, and excluding out of Heaven a 'great number of Souls by an over-rigorous 'Severity, we rather choſe to imitate the 'Conduct of the Holy Fathers in the Primitive Ages of the Church, and to tolerate 'ſuch Ceremonies as are purely Political and 'Civil.

'And now as we have taken the Liberty 'to repreſent theſe Things to Your Holineſs, 'we beſeech You to be fully convinc'd of our 'Filial Obedience and Submiſſion to him on 'whom we look as the Viſible Head and 'Common Father of the Univerſal Church, '*&c.*

YOUR HOLINESS's *moſt Humble and moſt Obedient Servants and Sons in* JESUS CHRIST,

Sign'd,

PHILIP GRIMALDI,
Rector of the College, and Subſtitute of the Vice Provincial.

ANTHONY THOMAS,
Superior of the Oriental Houſes.

The

The Explanation of the Chineſe Ceremonies, *mentioned in the Jeſuits Letter, and preſented to the Emperor* CAMHI, NOV. 30. 1700.

'WHEN the *Chineſe* honour *Confucius*, they do it to ſhew their Reſpect to him, by Reaſon of the Doctrine which he has left among them. Having embrac'd this Doctrine from him, how can they better pay thoſe Honours that are due to him, than by falling upon their Knees and touching the Ground with their Heads? This is the true Reaſon of theſe Honours, becauſe the whole Empire of *China* looks upon and reveres *Confucius* as their Maſter. The Worſhip of *Confucius* explain'd.

'As for what concerns the Libations and other Ceremonies paid to their deceaſed Parents, they practiſe them as a Mark of their Love and Reſpect to them, and out of that Acknowledgment which is due to them as being the Heads of their Race and Family; nor did they propoſe any other End in ſettling thoſe Ceremonies, than to ſhew the full Extent of their Affection for their Kindred and Relations.

'As for the little Pictures which they ſet up in Honour of their Anceſtors and Kindred, we ſay that the *Chineſe* do it not that they believe the Soul of the Dead reſides there, or that they come there to demand any Kindneſs: But they ſet Meat and Preſents before the ſaid little Pictures, to the End, that by ſhewing their Love and Reſpect to them as if they were alive and preſent, they

'may

'may make appear their conſtant and continu-
'al Sorrow for the loſs of the Heads of their
'Families.

'As for the Sacrifices which the Antient
'Kings and Emperors were wont to offer to
'Heaven, they are ſuch as the *Chineſe* Philo-
'ſophers call *Kiao Che*, the Sacrifices which
'are made to Heaven and Earth, by which
'they ſay that *Cham Ti*, or the Sovereign
'Lord, is Honoured. And for this Reaſon it
'is that the little Pictures before which they
'offer thoſe Sacrifices bear this Inſcription,
'*To the Cham Ti*; that is to ſay, *To the Sove-*
'*reign Lord.*

'From whence 'tis evident that they do
'not offer Sacrifices to the viſible and mate-
'rial Heaven, but only to the Lord and Cre-
'ator of Heaven and Earth: And becauſe
'that out of Fear and Reſpect for him they
'dare not call him by his proper Name, they
'invoke him under the Appellations of *the*
'*Supream Heaven*, *the Bountiful Heaven*, *the*
'*Univerſal Heaven.*'

The Emperor of China's *Approbation of it.*

The Emperor of *China*'s Approbation of the Explanation.

'THAT which is contain'd in this Writing
'is very Right, and very conforma-
'ble to the Grand Doctrine: To pay our
'Devoirs to Heaven, to our Lords, to our
'Parents, to our Maſters and our Anceſtors
'is a Law common over all the World. The
'Things that are contain'd in this Writing
'are very true, and there is nothing to
'amend.

The

The Pope's Decree publiſh'd by Cardinal De Tournon, *the Pope's Vicar in* China.

'CHarles *de Tournon* by the Grace of God and of the Holy Apoſtolical See, Patriarch of *Antiochia*, Domeſtick Prelate and Aſſiſtant of the Papal Chair, by Divine Providence, a Member of the Holy Inquiſition at *Rome*, Commiſſary and Apoſtolical Legate a Latere in the *Eaſt-Indies*, the Empire of *China*, and the Kingdoms of the Neighbouring Iſlands, *&c.* wiſhes eternal Welfare to his Venerable Brothers the Ordinary Biſhops the Apoſtolical Stadtholders in the Empire of *China*. Whereas we have receiv'd certain Information that my Fellow Labourers in the Goſpel are frequently Summon'd by the Emperor of *China* to give an Account of Matters relating to our Holy Worſhip, and ſince I have on all Occaſions exhorted them to ſeparate the pure Corn of God's Word from the pernicious Tares of Hereſy and Infidelity; We think it our Duty to admoniſh you, to lay aſide the Animoſities and Wranglings which are crept in among you, to the great Scandal of the Infidels as well as of ſuch who have been converted to our Holy Faith. We Command therefore all the Miſſionaries in this Country, and even thoſe of the Society of Jeſus, to obſerve punctually the following Directions.

The Pope's Decree againſt the Worſhipping *Confucius*, *&c.*

'I. That in your Writings and Sermons, you are to diſapprove and condemn only ſuch Doctrines, Laws and Cuſtoms of the *Chineſe* as are Inconſiſtent with our Chriſtian Faith.

'II. If it be demanded of you to give an 'Account of what Doctrines of the *Chineſe* 'are contrary to the Divine Law, you muſt 'boldly Declare, that the Offerings made by 'the *Chineſe* to Heaven, the Moon, Planets, 'the Sun, Spirits, and Inventers of Arts, *&c.* 'are only due to God the Creator of all 'Things, as well of Infidels as true Believers.

'III. If in particular you are ask'd about 'the Offerings made unto *Confucius*, or their 'Anceſtors, you are frankly to deteſt and 'condemn ſuch a Worſhip; as alſo the Ado-'ration of the Pictures of deceas'd Men: And 'in Caſe you are ask'd the Reaſon of your 'Sentiments, your Anſwer muſt be, that ſuch 'Worſhip is Inconſiſtent with the Service of 'the True and Living God, and with the 'Declaration of the Pope, who is the Infalli-'ble Rule of the Chriſtians in all Matters 'that concern Religion.

'IV. And Laſtly, if you are Queſtion'd 'how you came to know this, you are to 'Anſwer, that you are aſſur'd of it by the 'Patriarch of *Antiochia*, whom you are oblig'd 'to obey. We therefore enjoin all the Biſhops, 'Miſſionaries, Prieſts, and even Jeſuits, to 'pay an exact Obedience to our Orders about 'theſe Matters on pain of incurring the Ban 'call'd *Lata Sententia*.

Sign'd

CHARLES.

and underneath

LE BRETON,

Apoſtolical Subdelegate of Fokien.

Dated at Nankin, *Jan.* 28th. 1707.

CHAP. IX.

Contains an Account of their Marriages, Women, Wives, Children, Slaves, and the Names they go by.

IF mutual conſent conſtitutes a Marriage, there is no ſuch thing in *China*: The Parties never ſee each other till the Bargain is concluded by the Parents; and that is uſually when they are perfect Children; nor is the Woman's Conſent ever demanded afterwards. The Girls may well be reckon'd part of their Fathers Treaſure, ſince the pooreſt Man muſt purchaſe his Wife, and no Fortune is given with her. However, next to being Barren, the greateſt Scandal it ſeems is to bring Females into the World; and if a Woman happens to have Three or Four Girls together without a Boy, ſhe will expoſe, or ſtrangle them with her own Hands. And whenever the Parents happen to be Poor or Unfortunate, they look upon it, we are told, to be an Act of Piety to deprive them of a miſerable Being which they are not likely to ſupport with Comfort. This is the Reaſon ſo many Children are daily expos'd in the Streets and Highways, whoſe Parents poſſibly have ſo much Tenderneſs remaining, that, not withſtanding a prevailing Cuſtom, they cannot ſee them dye, much leſs Butcher them with their own Hands. Theſe are the Children our Miſſioners glory ſo frequently in adminiſtring Baptiſm to; and thus, tho' they are not able to relieve them in this World, they procure for them a glorious Reverſion in the next.

The Conſent of the Parties never requir'd in Marriage.

Wives purchas'd

Children expos'd by their Parents.

Miſſioners Baptize them.

Poor Women have an Advantage of the Quality.

As Wives only are obtain'd by purchaſe, Men in Mean Circumſtances are forc'd to content themſelves with one a-piece; and in this Reſpect the Poor Women in *China* have much the Advantage of the Quality. What would a Lady give to exchange her Condition with a Cottager, and have a whole Man to herſelf! For Men of Fortune do not, it ſeems, content themſelves with One or Two, or even Two and Twenty, but will have a Hundred in their Seraglio if their Circumſtances will admit of it, where the wretched Creatures are perpetually confin'd, and ſcarce allow'd to breath the freſh Air. They muſt neither ſee another Man, or be ſeen by any, after they have enter'd their Tyrants Doors; while the Poor Women range about at Liberty, with their Feet of a natural ſize, without being made Cripples and Priſoners from their Cradles, as their Betters have the Honour to be.

One of them (I ſuppoſe the firſt that is contracted for) our Miſſioners will have to be the lawful Wife; tho' 'tis acknowledg'd that ſhe who bears the Firſt Child has the Preference of the reſt, even in the Emperor's Court; and that till a Woman has had a Child ſhe is not ſuffer'd to ſit down at Table with her Husband's Mother and the reſt of the Family, but muſt wait upon them.

The reaſonableneſs of obliging the *Chineſe* Converts to put away their Wives.

As the Jeſuits have been very Complaiſant to the *Chineſe* in many Inſtances, yet it ſeems they rigorouſly exact their putting away all their Wives and Concubines but one, as a neceſſary Qualification to their being initiated in the Chriſtian Religion; which is ſuch a Difficulty as can't be eaſily ſurmounted; for in the firſt Place, not only the Laws and

Cuſtoms

Cuſtoms of the Country are expreſly againſt the turning off a Wife but for ſome Miſdemeanour, and the Relations of the Woman would demand Juſtice upon ſuch an Occaſion; but it would alſo be very hard to ſeparate the Children from their ſeveral Mothers, which muſt be done in this Caſe, or the Father muſt part with the Children too, and commit the Education of them to Strangers: And it ſeems a little ſtrange, that ſince the Caſe was the ſame in other Parts of the Heathen World at the firſt planting Chriſtianity, there is nothing to be found in the Goſpel that required the Primitive Chriſtians to part with their Wives and Children they then had, tho' it recommended and enjoin'd a Conjunction of one Man and one Woman for the future, as moſt agreeable to the Primitive Inſtitution of Matrimony. The Diſtractions and Confuſions that theſe Separations muſt make in numerous Families was ſurely as good a Reaſon for Indulging them in this Article, as any the Jeſuits have produc'd for complying with the *Chineſe* in the Adoration of *Confucius* and their Anceſtors: But the latter poſſibly had ſuch a Reſemblance to their own Doctrine of worſhiping Saints and Angels, that it was paſs'd over with the leſs Reluctance.

The Impoſſibility of the Women leaving their Husbands

As for the Women, it is not conceivable what Effect this Doctrine can have upon them; one who had no other Objection to Chriſtianity, very well reply'd to a certain Father on this Occaſion, *Sir, I belong to a Mandarin who bought me; if I go out of his Doors he hath a Right to reclaim me and take me again, and inflict on me the Puniſhment of a Slave: And if I could avoid his Purſuit, whither ſhould I fly? my Kindred who Sold me, durſt not harbour me;*

and

and I ſhall infallibly fall into the Hands of ſome other Perſon who will engage me in the State I ſeek to avoid. I muſt therefore remain in the Houſe where I am; and how ſhall I be able to reſiſt a Brutiſh Fellow, who conſults only his Luſt, and will be juſtify'd by the Laws and Example of the whole Empire? It is to no purpoſe to lay before him the Holineſs of Chriſtianity, which I deſire to embrace; neither my Tears or Entreaties, or even the moſt obſtinate Reſiſtance I can make, are able to hinder him. So that here the Miſſionaries propoſe Impoſſibilities, which ſurely the Divine Goodneſs never does; nor can it enter into the Heart of any Man to believe, that our Saviour himſelf would have refus'd to receive ſuch a Proſelyte, who in all other Inſtances was ſincere.

But as all the Great Men in the Empire will certainly remain averſe to Chriſtianity, if nothing leſs than parting with their Women will ſatisfy the Jeſuits; on the other hand the Women will infallibly promote Chriſtianity with all their Might, that every one may have her Man to herſelf, and be a little more upon the level with our Sex. Were the Intereſt of the Ladies as good in that part of the World as it is here, the Jeſuits would need no Supernatural Aſſiſtance to carry their point: 'Tis very Unfortunate for the Jeſuits that they have ſcarce any Opportunity of approaching the Fair Sex; whatever Purity or Self-Denyal they may Preach or Practiſe, the *Chineſe* underſtand Human Nature too well to ſuffer the moſt mortified amongſt them to converſe intimately with their Wives: Nay, theſe Surly Husbands will not truſt their Women even in a Church with the Men. And the Converſion of the *Chineſe* Ladies

Ladies is ſtill the more difficult, becauſe they underſtand only the Language of their particular Province; ſo that if the Jeſuits were admitted into their Company, they could not be underſtood, having learnt only the Court or Mandarin Dialect: And where all theſe Difficulties have been maſter'd, the Fathers tell us ſtill there is no dependance on the Womens Converſion, they are ſo much under the Dominion of their Husbands, and in ſuch dread of their Reſentment.

Marriage in great Eſteem.

Moſt Men marry by that time they are Twenty; an Old Batchelor is look'd upon with the greateſt Contempt; beſides the *Chineſe* look upon it to be a very Unfortunate thing to have no Children to Mourn at their Graves. There is therefore ſcarce a ſingle Man to be found amongſt them; and the Women being exceeding Fruitful, it is no wonder the Country is ſo Populous, eſpecially ſince few of them Travel into diſtant Countries: And there is very ſeldom either War or Peſtilence to take them off. There is one difficulty remains to be ſpoke to, and that is, ſince every Man Marries, and the Rich have Ten or a Dozen Wives a-piece, where can there be found Women enough for them, if the Numbers of Males and Females that are Born are pretty near equal, as 'tis generally held they are? To which it may be anſwer'd, that the Poor, who make up the Bulk of a Nation, have but one Wife a-piece; and in the next place, as the Men live ſingle till Twenty, and the Women are Marriageable at Twelve, all the Females between Twelve and Twenty are Supernumeraries, and may ſerve to fill the Seraglios of the Great. They make it a Rule never to Marry one of the

ſame

ſame Name; but Degrees of Kindred are not much conſider'd, eſpecially on the Mother's ſide.

Here, as in other parts of the World, there is great Feaſting and Rejoicing when the Man takes home his Bride; and there is uſually a ſplendid Cavalcade from the Wife's Father's to the Bridegroom's Houſe, with Muſick, Drums, Trumpets, Streamers, Colours flying, *&c.* but the Bride, it ſeems, ſees little of it, being ſhut up in a cloſe Chair: She is never to be prophaned by the Eyes of the Multitude, or even the Looks of her neareſt Male Relations.

The Marriage is ſaid to be irrevocable when the Bride, or rather her Parents, have accepted the Gold and Silver Bodkins, and other Preſents the Bridegroom ſends her ſuitable to her Quality, and ſhe cannot Marry elſewhere if her Spouſe ſhould go out of the Kingdom afterwards, but muſt expect him all her Lifetime. Upon every Marriage ſome Prieſt or pretended Conjurer is conſulted, not only to know whether the Match is like to prove Happy or Unfortunate, but when is the Lucky Day and Hour for Conſummation: and they never fail to obſerve his Directions.

No Divorce but for notorious Misbehaviour.

When the Bride is brought home, the Bridegroom ſtands at his Gate richly dreſs'd to receive her, and unlocks the Door of the Sedan himſelf. This being the firſt Interview, both the one and the other are often confounded at their Diſappointment, finding themſelves deceived in the Repreſentations made by their Agents. There is no Redreſs however for the Woman, ſhe muſt ſubmit let her Averſion be never ſo great, if the Man will accept of her; but ſome Husbands, if the Woman is not

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ſo agreeable as they expect, *Le Compte* obſerves, will return the Bride that Moment to her Parents, and contentedly loſe the Purchaſe Money, rather than be troubled with one they apprehend may prove a Domeſtick Plague: But the ſame Author aſſures us, that if the Husband once receives his Wife he may not divorce her unleſs for Adultery, or ſome other notorious Offence. In theſe Caſes indeed he may ſell her and buy another. The Concubines are Servants to the Wife, he tells us, tho' their Children enjoy an equal ſhare of their Husband's Effects. When *Le Compte* obſerved to them the Jealouſy and Uneaſineſs that a Plurality of Women muſt needs occaſion, they reply'd, that there was nothing but had ſome Inconvenience attending it; and they did not know but a Man might have more Vexation with One than with Many; where there were ſeveral, ſome of them might probably be in Humour when the other were out of Temper; whereas if a Man was confin'd to one, there was no Relief if ſhe prov'd Sullen or Noiſy.

Notwithſtanding moſt Women are kept up with that ſtrictneſs that they are not ſuffer'd to converſe with their neareſt Relations, or to appear in any Publick Places, as in *Europe*; yet there are ſome Husbands that will give their Wives full Liberty to entertain their Gallants, and there are Women who get it inſerted as a Condition in their Marriage-Articles to have this Liberty allow'd them; whereupon their Lovers reſort to their Apartments with the ſame Freedom that the Husband himſelf does; but the *Chineſe* in general ſo abhor the Practice, that the Children of ſuch

A Gallant contracted for in the Marriage Articles.

Women are diſabled to hold any Place or Preferment in the State.

The Common People are ſaid to have ſo ſtrong a Propenſity to Matrimony, that when they are not able to purchaſe a Woman, they will offer themſelves for Slaves, upon Condition they may have a She-Slave of the Family for a Wife; which inclines me to think that the *Chineſe* uſe their Slaves with more Humanity than ſome other Eaſtern Nations. I have already mentioned the Barbarous Cuſtom of expoſing and murdering their Children, if they are Females; or if they apprehend they ſhall not be in a Condition to maintain them, they have another, not much leſs Cruel, and that is, the Gelding their Children to make them capable of Preferment in the Seraglio. They are call'd *Gelubden*, and no other are permitted to come near the Womens Apartment, or attend in the innermoſt Courts of the Palace.

Eunuchs made.

Perſons of Quality generally give their Daughters Two or Three She-Slaves when they Marry, who attend her to the Bridegroom's Houſe.

So Sacred is the Womens Apartment, that even the Husband's Father, 'tis ſaid, is never permitted to enter it. And if the Father would puniſh his Son for any Offence, as he may do even after Marriage, if the Son gets into his Wives Lodgings he is ſafe as in a Sanctuary.

The Women employ themſelves in Painting, Needle-work, and other Works proper for the Sex; but never meddle with Trade, or Buying or Selling; and have Birds, Dogs, and other Animals to divert them in their Retirement. The Sons of the Concubines,

as

as well as thoſe that are call'd Wives, equally ſhare their Father's Fortune amongſt them, if he make no diſpoſition of it; but the Daughters have no need of Fortunes, being always purchas'd by their Husbands. If they are not Married in the Father's life time, the Brothers are oblig'd to provide for them.

The Jeſuits mightily cry up the Piety and Devotion of their Female Converts in *China*; inſomuch that if that Kingdom in general ſhould embrace Chriſtianity, they tell us, moſt of the Women would certainly be ſaved.

Every Man has Three Names; firſt the Sirname, which is Common to the Family. 2. A Proper Name. And, 3. A Name that he receives upon entring upon any new Buſineſs or Employment; which is call'd, *The Great Name*, or *Name of Dignity*: And if a Perſon Embraces a new Sect or Opinion, the Doctor who introduces him beſtows a new Name upon him; and the Miſſionaries have always a particular Name given them beſides their Chriſtian and Sir-name.

As for Daughters, they retain their Fathers Sir-name only; and are diſtinguiſh'd according to the order of their Birth; as Firſt, Second, Third, *&c.* and do not change their Names upon their Marriage.

CHAP. X.

Treats of their Funeral Rites, Mourning, Tombs, &c.

PEople of Condition cauſe their Tombs to be built and their Coffins provided in their Life Time, and there are few Families of any Note, but have their particular Bury-

Coffins provided in ther Life time.

ing Places, whither they are brought if they die at never ſo great a diſtance from Home.

The Common People have a Burying Place without the City, where they are Bury'd promiſcuouſly. No Perſons are ever Bury'd within the Walls of the City; nor is a Dead Corps ever ſuffer'd to be brought into a Town if a Perſon Dyes in the Country. Their Coffins are made of the moſt laſting Wood, very large, and Six or Eight Inches thick; but much in the ſhape of ours. They are Varniſh'd, Carved, and Gilded, and often coſt ſeveral Hundred Crowns.

Funeral. When a Perſon of Diſtinction dyes, his Son, or neareſt Relation, acquaints his Friends with it; they Waſh and Perfume the Corps, and then dreſs it in the beſt Cloaths the Deceaſed wore; and having plac'd it in a Chair, the Wives firſt, then his Children, and afterwards the reſt of his Relations and Friends proſtrate themſelves before it, and paſſionately bewail their Loſs. The third Day the Corps is put into a Coffin and cover'd with a Piece of Silk, and being plac'd in a large Room hung with White Linnen, and an Altar erected in the Middle of it, with the Picture or Image of the Deceas'd plac'd upon it, the Relations are again introduc'd, who bring with them Wax Lights and Incenſe, which they Burn upon the Altar, and again proſtrate themſelves before it. In the mean time the Sons of the Deceas'd ſtand Cloathed in White Coarſe Linnen, girt about them with an ordinary Cord, on one ſide of the Coffin, in a very Mournful Poſture; and on the other ſide behind a Curtain ſits the Mother with the Daughters, lamenting themſelves in ſuch Strains as Cuſtom requires; the Prieſts in the

mean

mean time ſing mournful Songs, and for ſeveral Days Tables are ſet, and a Variety of Diſhes ſerv'd up, which the Prieſts ſhare amongſt them at Night: Over the Gate hangs a large Scroul of Paper, wherein is Written the Name and Quality of the Deceas'd, with an Account of his Vertues and Great Actions. The Coffin being very thick, and well Pitch'd and Varniſh'd over, a Son will ſometimes keep his Father ſeveral Months, and ſometimes Years, before he Buries him. The Sons ſleep on Mats about the Coffin for a Hundred Days, and eat no Fleſh, or drink Strong Drink, or come near their Wives, 'tis ſaid; but this the Law does not prohibit, tho' it forbids them to be at any Entertainment, or to be concern'd in any Buſineſs, for three Years; inſomuch that if a Man is poſſeſs'd of the higheſt Poſt in the Government, he is oblig'd to leave it Three Years upon the Death of his Father, and retire to his own Houſe, where it is indecent to Indulge himſelf in any Pleaſure, or even to be ſeen to Laugh.

Upon the Day appointed for the Funeral the Friends are again aſſembled to follow the Corps to the Grave; when ſeveral Images of Men, Women, Elephants, Lyons, and other Beaſts, made of Painted Paper, are prepar'd to be burnt at the Grave: There are alſo carry'd Torches and great Copper Incenſe-Pots to offer Incenſe to the Deceas'd; ſeveral Pageants are alſo born before the Corps, as triumphal Chariots, Caſtles, *&c.* with Tables of rich Perfumes and Meats; after which follow the Prieſts with Drums, Wind-Muſick, and gingling Bells; then the Coffin is carried upon a Bier by Twenty or Thirty Men under an arch'd Canopy, follow'd by the Sons

Sons on Foot, leaning on Crutches as ſcarce able to ſupport themſelves; after theſe come the Women in cloſe Chairs cover'd with White Silk or Linnen, and tho' they cannot be ſeen, deafen the Company with their perpetual Howling; and oftentimes Women are hired to howl on this Occaſion.

Mountains and Solitary Places far from Towns are generally choſen by the Great Men to build their Sepulchres in; and ſome of them are ſaid to be little inferior to Palaces. If the Sepulchre is erected in a Plain, they raiſe a vaſt Heap of Earth over it, which they carry almoſt to the height of a Mountain.

Tombs. The Tomb is a large arch'd Vault, as big as an ordinary Houſe, and cover'd with Plaiſter of Paris; ſo that no Wet can penetrate it. There is uſually one great Gate at the Entrance, with a leſs on the Right and Left. the Deceas'd being interr'd, according to the Cuſtom of the Country, an Altar is erected, on which Lights are plac'd: the Friends and Relations at certain Seaſons proſtrate themſelves before it with their Faces to the Ground, pouring out Wine, offering Meats, and burning Incenſe, with the Pictures of Men and Animals on Gilt Paper, which they apprehend are converted into the things they repreſent, and that they will be of Service to the Deceaſed in the other State.

Epitaphs. The Vertues and great Actions of the Deceaſed, whether real, or imaginary, are engraved on Marble, or other Stones, and plac'd in the Vault before the Altar.

Impious to leave the Tombs of their Anceſtors and Travel. The *Chineſe* abhor Foreigners, who leave the Tombs of their Anceſtors, and travel into remote Parts of the World, to ſatisfy their Curioſity or Avarice: But one of them re-

proaching

proaching a Miſſionary with this Impiety, as 'tis term'd, the Father anſwer'd; *He came thither in the Service of the God of Heaven and Earth, to acquaint Mankind with his Holy Laws; a thing of far greater Importance than attending the Aſhes of their dead Parents, whoſe Souls were now remov'd into a better State. And he could not ſee why the* Europeans *ſhould be eſteemed more impious or undutiful than the* Tartars, *their Governors, who had alſo forſaken the Graves of their Anceſtors, to relieve the* Chineſe *in their Diſtreſs.* And this Diſcourſe happening before ſome of the *Tartar* Mandarins, the Father was highly applauded.

Worſhip their Anceſtors.

To proceed, every *Chineſe* keeps in his Houſe a Table whereon is written the Names of his Father, Grandfather, and great Grandfather, before which they frequently burn Incenſe and proſtrate themſelves; and when the Father of a Family dies, the great Grandfather is taken away, and the Deceaſed added to make up the Number. This Cuſtom of proſtrating themſelves and burning Incenſe to their Anceſtors, it ſeems, the Jeſuits are not able to break their Converts of, and therefore connive at it; which has occaſion'd ſevere Reflections upon them, as tolerating Idolatry; and the Practice it ſeems has been condemn'd by the Pope, as was obſerv'd in the Chapter of Religion.

Temples erected to them.

Great Men alſo, whoſe Circumſtances will allow it, erect Temples, we are told, to the Memory of their Anceſtors; where a Yearly Sacrifice is offer'd. The Emperor ſacrifices to Seven of his Anceſtors, the Tributary Kings to Five, and a Mandarin to Three.

Time and Manner of Mourning.

The Time of Mourning for a Father is Three Years; the Firſt Year both Men and Women

Women wear a kind of coarſe white Sackcloth, patch'd and torn, girt about them with a Cord, and a coarſe Linnen Night-Cap; their Grief, we muſt ſuppoſe, being ſo great as to make them perfectly negligent of their Dreſs. The Second Year their Cloaths are ſomething better Linnen, and their Caps of the uſual ſort, but a different Colour, and the Cord is left off. The Third Year they may wear Silk, but it muſt be White; and tho' it be ſaid that during this Time they follow no Employment, this muſt ſurely be reſtrain'd to Men of Eſtates; it is not poſſible to be practiſed ſtrictly by ordinary Tradeſmen or Husbandmen.

Nieuhoff tells us of a Mandarin who was impatient to return to his Poſt before the Time of his Mourning was expired, and imagining the Time he was travelling to Court, from whence he was a Thouſand Miles diſtant, would have been look'd upon as part of the Three Years, he ſet forwards before the Time was expired: But this was look'd upon as ſuch a Breach of their Laws, that he was ordered back again to ſpend as much more Time in Mourning as his Journey had taken up. But it ſeems the Soldiers and Military Mandarins are not obliged to perform this Three Years Mourning upon the Death of a Father.

The Wife alſo Mourns Three Years for the Death of a Husband, and it is reckoned ſcandalous for her to Marry again. But the Husband doth not Mourn above One Year for a Wife; and as long for a Brother.

Honours conferr'd on the Dead.

Altho' the Emperor beſtows no Hereditary Honours on his Subjects while they live, he frequently confers Titles and Honours on ſuch as have deſerv'd well, when they die. And it

may

may not be amiſs here to give a Relation of thoſe he conferr'd on Father *Verbieſt*, who ſerv'd him in Quality of a Mandarin; for at this Funeral there ſeems to be an odd Mixture of *Romiſh* and *Pagan* Superſtition.

On the Death of Father *Verbieſt*, who had inſtructed the late Emperor in the Mathematicks, his Majeſty wrote his Encomium himſelf, wherein the Emperor recited, *That this Father having left* Europe *to come into his Dominions, and ſpent the beſt part of his Life in his Service, He declar'd, That during all the Time he had preſided over the Mathematicians, his Predictions had never fail'd, but exactly agreed with the Motions of the Heavens; and that he was ever Faithful and Unwearied in his Labours, till he had finiſh'd his Courſe: That he had order'd his own Phyſician to attend him; and when he underſtood a Dead Sleep had ſeiz'd the Father, his Heart was wounded with inexpreſſible Grief: That towards the Charges of his Funeral he had ordered Two Hundred Golden Crowns, and ſeveral Pieces of Silk: And it was His Pleaſure that this Declaration ſhould teſtify the ſincere Affection he entertain'd for that Father.* With this Inſtrument he ſent Two Principal Mandarins to attend the Corps of the Deceaſed, which was laid in State after the *Chineſe* Manner. Theſe Lords kneel'd before the Coffin, and bow'd their Faces ſeveral times to the Ground, Weeping and Lamenting as for the Loſs of a Father. Then they read the Emperor's Declaration aloud, which was afterwards hung up near the Corps. The Great Lords of the Court alſo, in Imitation of the Emperor, wrote Panegyricks on the Father on Pieces of Sattin, which were hung up round the Room; and others ſent in Preſents towards the Charges of the Funeral.

The Corps was Bury'd on the 11th of *March*, 1688. The Emperor in the Morning ſent his Father-in-Law to repreſent his Perſon; with him came alſo one of the Chief Mandarins, a Gentleman of the Bed-Chamber, and Five Officers of the Houſhold; who all proſtrated themſelves ſeveral times before the Corps, and wept bitterly: For no Women it ſeems have a greater Command of their Tears than the *Chineſe* Courtiers.

Soon after the Proceſſion began; and firſt was carried a Trophy Thirty Foot high, Varniſh'd over with Red, wherein was Written the Name and Titles of the Father in Large Golden Characters; afterwards there was carried a great Red Croſs, with Flags, and Streamers, by two Files of Chriſtians, cloath'd in White, holding a lighted Taper in one Hand, and a Handkerchief in the other to receive their Tears; at ſome diſtance follow'd the Picture of the *Virgin Mary* in a Frame, ſupported alſo by ſome *Chineſe Converts*; and after that the Image of St. *Michael*.

The Encomium of the Emperor's Compoſing, Written on a large piece of Yellow Sattin was carried next, ſurrounded by a crowd of Chriſtians.

After theſe came the Coffin Varniſh'd and Gilt after the manner of the Country, and carried on a Bier by Sixty Bearers; It was attended by the Miſſionaries, the Lords the Emperor had deputed from the Court, and a Multitude of other Mandarins, who clos'd the Proceſſion.

When they came to the Tomb, the Miſſionaries read the uſual Prayers in their Surplices, and having ſprinkled the Corps with Holy Water, and perfum'd it with Incenſe,

it was let down into a Vault ſurrounded with Walls, and of the bigneſs of an Ordinary Room: Having Pray'd near it ſome time, the Miſſionaries remain'd upon their Knees to hear what the Emperor's Father, who repreſented his Perſon, had to ſay to them; at length he declar'd to the Company, *That Father Verbieſt had been very ſerviceable both to the Emperor and the State; and that his Majeſty, to expreſs his Senſe of theſe things, had deputed him, with the other Lords, to make this Publick Acknowledgment; that all the World might know the Affection he had for him in his Life, and how much he bewail'd his Death.* For which Honours the Fathers made their Acknowledgments in a very handſome Speech.

The Court of Rites finding how acceptable it would be to the Emperor to confer ſome further Honour on the Deceas'd, preferr'd a Petition to his Majeſty for that purpoſe; which being readily granted, they order'd Seven Hundred Golden Crowns to be laid out in adorning his Tomb, and that the Emperor's Encomium ſhould be Engraven on a Marble Stone, and ſome Mandarins deputed again to proſtrate themſelves and Weep before the Corps: And after all, conferr'd on him a higher Title than he had born in his Life-time.

CHAP. XI.

Treats of Corea *and the Iſlands ſubject to* China; *and contains the Subſtance of Mr.* Lockyers's *Obſervations on the* Chineſe Trade *and* Cuſtoms.

THE Kingdom of *Corea*, whether we reckon it a Province of *China*, or Tributary *Corea.*

tary to it, differs very little from the reſt of *China* as to Manners and Cuſtoms: It is a Fruitful Country, abounds in Wheat, Rice, and other Grain; and has Mines of Gold and Silver, and Pearl is found in their Seas. However, they Trade with no other Country but *China* and *Japan*; from whence they are not many Leagues diſtant. The later Maps make it an Iſland; but whether it does not join to *Niuche*, a Province of *Tartary* on the North, is not yet ſettled by our Geographers.

Formoſa. The principal Iſlands ſubject to *China* are firſt, *Formoſa*; a large Iſland which lies in the Latitude of 22 North, about Four or Five Hundred Miles in Circumference and diſtant from the Province of *Fokien* about Twenty Leagues. This Iſland ſeeming to be neglected by the *Chineſe* till the *Tartar Conqueſt*, the *Spaniards* from *Manilla* ſettled themſelves there; and after them the *Dutch*, who defended their Poſſeſſion a conſiderable time, againſt the Attacks of the *Chineſe*; but were at length over-power'd and compell'd to leave the Country. The Ancient Government of this Iſland, the *Dutch* would perſuade us, had ſome reſemblance of their own State: that every Town was a little Commonwealth, independant of the reſt, and no Monarch in the Iſland. But whatever the Ancient Government was, ſince they have been ſubdued by *China*, they have been ſubject to the ſame Laws.

Their Mountains, it's ſaid, are full of Brimſtone; which makes the Iſland ſubject to Earthquakes. The Women here Plow and Sow, and manure the Ground; and the Men ſpend their Time chiefly in Hunting. Their Houſes are built with Cane, and but one

Story

Story high. They are Pagans, like the *Chineſe*, but have Female Prieſts, who Sacrifice Beaſts, and Fruits, and pretend to Oracles, and are frequently conſulted. The *Dutch* tell us many of them were converted to Chriſtianity while they were Maſters of the Iſland; but I don't find there are any Chriſtians in the Iſland at this Day.

There is another Iſland called *Aynan* or *Hainan*, about the Latitude of 18 or 19 N. which lies to the South of *China*, and is about Three Hundred Miles in Circumference. It is a plentiful Country, and has Mines of Gold and Silver, and a Pearl-Fiſhery. *Le Compte* mentions a Lake in this Iſland which will petrefie Fiſh; and ſays, he ſaw ſome Crabs that were petrefied there. *Aynan.*

Macoa is a little Iſland near the Coaſt of *Quantum*, only famous for the great Trade carried on there by the *Portugueze*, for about One Hundred and Fifty Years paſt; they had once the Sovereignty of it, but are now Subject to the *Chineſe*, and pay Cuſtoms and other Duties to the Emperor; but are ſuffer'd however to have the Government of their own People. *Macao.*

Before I take leave of *China*, I ſhall give the Reader the Subſtance of Mr. *Lockyer's* Obſervations on that Country, in his Voyage to *Canton*. He ſeems to be one of the moſt Intelligent *Engliſhmen* that has ſail'd thither; and it were to be wiſh'd he had ſeen more of the Country: For tho' the Jeſuits are very capable of furniſhing us with elegant Deſcriptions, and Philoſophical Remarks; yet where things have any relation to Religion, they are not entirely to be rely'd on; and Trade not being their Province, little is to be expected from them very accurate on that Head. The Ac- Some farther Account of *China* from Mr. *Lockyer.*

counts

counts we receive from our Merchants in theſe Particulars are much to be preferr'd to any thing the Miſſionaries have given us.

Port of *Canton* moſt frequented.

The Port of *Canton*, Mr. *Lockyer* tells us, is in the greateſt Reputation with the *Engliſh Merchants* of any Port in *China*.

Extortions of the *Chineſe* on our Merchants.

Amoy was formerly more us'd, but the Extortions of the Mandarins there are grown to that height, that the Merchants can reap little Profit by trading thither. Another Inducement which the *European Merchants* have to frequent *Canton* is, that whole Fleets may be freighted in a ſhort time there, and are not in Danger of being delay'd till the Monſoon ſets in, and prevents their Return till another Seaſon. But even at *Canton* I find our Merchants are intolerably impos'd on, if they do not ſettle Preliminaries with the *Hoppo's*, or Commiſſioners of the Cuſtoms, before the Ship ſails up the River: And therefore our Author adviſes the Ship to remain at Anchor at the *Portugueze* Iſland of *Macao*, till the Ships Meaſurage, and the Licenſe to Trade freely, are adjuſted. When the Ship is come up the River, our Author adviſes the taking a Houſe cloſe to the Waterſide, for the Concealment of Bullion; it being of dangerous Conſequence to let the *Chineſe* know the full Value of the Merchants Treaſure; and this they would diſcover if it was carried far on Shoar; whereas they can conceal it under the Planks of their Boats, and deliver it into their Houſes by the Waterſide without Obſervation.

Preſents muſt be made.

Preſents muſt be made, it ſeems, to the Cuſtom-Houſe-Officers, or they will be very troubleſome: But our Author adviſes to feed them from time to time with ſmall Preſents; for if they are never ſo large, they will for-

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get, if their Memories be not frequently refreſh'd. An even Temper and a ſmooth Tongue, he obſerves alſo, are Qualifications abſolutely neceſſary for a Super-Cargo: That is, in ſhort, the *Chineſe* muſt be dealt with in the ſame crafty Manner they deal with others.

Lead, it ſeems, is almoſt the only Commodity wherein our Merchants get more than their prime Coſts: their Gains ariſe from the Goods imported from *China*, and not by what are carried thither. There is no truſting the *Chineſe*, he tells us; If the Merchant does not view his Goods thoroughly, and ſee there are no Defects in them, and be very careful of their Weights and Meaſures, 'tis odds but he is cheated. In weighing it muſt be nicely obſerv'd that the Beam is not longer on one ſide than the other; ſome have two Holes or Notches at the ends of the Beam, and by hanging the Scales in the one or the other, will increaſe or diminiſh the Weight. In others the Ends of the Beams may be pull'd out or ſhov'd in; but that which is the leaſt diſcernable, is, when the Nut, or Center of the Beam whereon the Scale hangs is made to ſlide; and it is ſo difficult to diſcover all their Tricks, that Mr. *Lockyer* adviſes the Weighing every thing in *Engliſh* Scales after them. Thoſe that have truſted to their Package have been no leſs deceived in this than their Weights; they have found Cheſts, Boxes and Caniſters ſo exactly imitated and mark'd, that they have not doubted their being their own; when others with damaged Goods, or ſomething of little Value has been pack'd up in the room of them.

Little got by Goods exported thither.

Chineſe Merchants not to be truſted.

Silver Weights.

Goods imported from *China* are firſt, *Tea*; *Green* only is drunk in *India*, *Perſia*, and the *Eaſtern Nations*. *Bohea*, it ſeems is not valued

Of Tea.

by

by them; this is a long brown Leaf, and the Water it is infus'd in high Colour'd: If it be good it has a fine Smell, is all of a Colour, criſp and dry; ſmall black Leaves and Dirt are Signs of a very bad ſort: the beſt opens ſoon eſt in hot Water. *Singlo*, or *Green Tea*, is to be choſen alſo by its fine Smell and its light Colour; if any of the Leaves appear browniſh or dark colour'd, it is not good. *Imperial*, or *Bing-Tea*, is ſtill lighter than *Green Tea*; of a pleaſant Smell, but not ſo ſtrong as *Singlo*: If it once loſes its Criſpneſs it is good for little; which it will do, tho' it be never ſo good when bought, if care be not taken in the packing.

Other Goods imported from *China*.

Beſides *Tea*, our Merchants alſo bring from *China*, *Quickſilver*, *Vermillion*, *China-Root*, *Rhubarb*, *Raw* and *Wrought Silks*, *Copper* in Bars like Sticks of Sealing-Wax, *Camphire*, *Sugarcandy*, *Fans*, *Pictures*, *Lacquer'd Ware*, *Porcelane* or *China Ware*, *Soy*, *Borax*, *Lapis Lazuli*, *Galingal* and *Tutanaque*, which is a ſort of coarſe Tin, and ſeveral other kind of Merchandizes are purchaſed there as cheap as in the Countries that produce them.

Gold.

The Fineneſs of it.

Altho' the Exportation of Gold be prohibited, the Magiſtrates themſelves underhand ſell it to our Merchants. Ten Tale Weight of Gold Touch 92, bought at Touch for Touch (the moſt governing Price) amounts to 111. *oz.* 8 *dwt.* 5 *gr.* Currant Silver at 5 *s.* 6 *d.* *per oz.* is 30*l.* 12 *s.* 8 *d.* for which you have 12 *oz.* 2 *dwt.* 4 *gr.* worth about 4 *l.* an Ounce in *London*, is 48 *l.* 8 *s.* 8 *d.* and makes upwards of 58 *per Cent.* Profit.

Silver.

Silver in any Form paſſes currant by Weight inſtead of Money, reckoning from a Tale Decimally to the ſmalleſt Part imaginable, *viz.* 10 *Mace* make a *Tale* of *Troy*; 1 *oz.* 4 *dwt.* 5 *gr.*

5 *gr.* 10 *Candareens* a *Mace* of 2 *dwt.* 10 *gr.* and 10 *Caſh* a *Candareen*, which are likewiſe the Baſis or Foundation of their greater Weights for Merchandize; 16 *Tale* are 1 *Catty* for Coral, Musk, Amber, Borneo Camphire, and other fine Goods; 100 *Cattys* are a *Pecul* of *Troy-Weight*, 161 *l.* 5 *oz.* 5 *dwt.* 20 *gr.* is neareſt 132 *l.* 11 *oz.* *Averdupoize*, which is their biggeſt Weight for groſs Goods. In Payments made with Tankards, Diſhes, Bowls and Basons, Plates, Spoons and Silver Porringers, they will cut a piece out of the ſides of what they think is not ſo fine as you would have them take it for, and try it immediately by Eſſay, and afterwards if you agree in the Touch, reduce it into the Currant Silver by multiplying the Quality by the Touch, and dividing the Produce by 94. *viz.* 500 *Tale* Touch 96, is *Tale* 510 6 *Ms.* 3 *Can.* 8 *Ca.* Pillar Dollars are often reckon'd at 96 ½, which is 1 ½ *per Cent.* better than *Mexico* or long Dollars.

Goods uſually exported from *Europe* to *China* are Bullion, Cloth, Cloth-Raſh, Perpetuano's, and Camblets of Scarlet, Black, Blue, Sad and Violet Colours, which are of late ſo lightly ſet by, that to bear the Duties and bring the Prime Coſt is as much as can reaſonably be hop'd for. Lead turns to the beſt Account, beſides which, he ſays, he knows of nothing that is worth while to concern the Ship's Stock in. A private Trader may carry Coral in Branches, clear Amber Beads, Flint-Ware thin and according to their Muſters for Samſhoe Cups and Bottles; ordinary Horſe-Piſtols with Gilt Barrels, Sword-Blades of a- Goods exported to *China*.

bout 14 *s. per* Dozen; Spectacles ſet in Horn of about 8 *s.* 6 *d. per* Dozen; Clocks and Watches of a good Appearance, but of ſmall Price; and any new Toy that has not been carry'd thither before, which if he can get aſhore without paying the Duties, he may make a better Voyage than with all Silver, otherwiſe the Charge and Trouble will be more than the Profits.

The Deſcription Mr. *Lockyer* gives us of the City of *Canton*, and the Manners of the People in that part of the Kingdom, are as follows:

Canton deſcrib'd. The Streets of *Canton*, he ſays, are very Strait, but Narrow, and pav'd with Broad Stones. The Shops of thoſe who deal in Silks are very neat, and make a fine Show, and ſtand moſt of them together in one of the beſt parts of the Town; Tradeſmen of the ſame Profeſſion herd together in particular Streets, as in *London*. Their Windows in Summer are of Cane or Rattan, but in Winter they have Oyſter Shells cut Diamond Faſhion, and ſet in Wooden Frames, which afford but a dull light: Their Fires in their Publick Rooms are of Charcoal in Winter, which is kept in a ſort of a ſhallow Iron Pot in the middle of the Room, and in their Chambers they have Pans of Charcoal, which is ready to Suffocate thoſe that are not us'd to it. Their Pots for Boiling are fixt like Coppers in Brickwork about the height of our Stoves. The Walls of their Houſes, inſtead of Hangings or White-waſhing, are cover'd with thin White Paper.

There

There is a Market held in almoſt every Street, where Fleſh, Fiſh, Poultry, Garden-ſtuff, and all Proviſions are ſold cheap. The Fiſhmongers keep their Fiſh alive in Ciſterns, and among other Kinds have the largeſt Carp that are to be found any where, but they have a Muddy Taſte. The *Chineſe* make no ſcruple of Eating any ſort of Meat, and like it as well if it dy'd in a Ditch, as if it were kill'd by a Butcher. Their Frogs, which are their greateſt Dainties, and bear twice the Price of any other Meat, are black and loathſome to a *European* to look upon, but they Taſte very well; Rats do not eat amiſs, and Snake Broth was in Reputation there long before it was in *London*.

At *Canton*, our Author tells us, he could diſcern no difference between the *Tartars* and *Chineſe*, either in their Stature, Features, or Habit; only he fancied the *Chineſe* appear'd more dejected on their being forc'd to ſubmit to the *Tartar Yoke*; but poſſibly this muſt be mere Fancy, for the *Chineſe* as well as the *Tartars* are admitted to Commands and Places of Truſt, and they have now intermarried with one another for near a Hundred Years, and been ſubject to the ſame Laws, Cuſtoms and Faſhions; and it may be difficult to find a *Tartar* of the whole Blood in thoſe Southern Provinces.

The Common People, he tells us, Eat four times a Day, and are ſuch Gluttons, that if they are in the middle of their Buſineſs they will leave it and run to their Victuals at the uſual Hours. Rice is their principal Diet, which they cram into their Mouths ſo greedily

with their Chop-Sticks, that they would be choak'd if they did not often waſh it down with a Cup of *Samſhue* that ſtands by them.

Tobacco is in great eſteem amongſt them, but tho' they take it often, it is in very ſmall quantities, in Braſs Pipes, the Bowl no bigger than a Thimble, and the Tobacco is ſo dry'd that the Pipe is out in half a ſcore Whiffs: They hang theſe Pipes at their Girdles, and uſe them ſeveral Months without cleaning.

In the Streets there are abundance of Blind Beggars, which ſome think proceeds from the poor Peoples eating ſo much Rice; but he obſerves it has not any ſuch effect on thoſe of *India*; but as I remember, the common People of *India*, one part of the Year, are many of them troubled with Sore Eyes, and it was ſaid to be occaſion'd there too by their living upon Rice: But I am enclin'd to think the Hot Winds which blow at certain Seaſons are more likely to produce this Effect than their Rice Diet.

In Winter time, it ſeems, People make uſe of a live Quail, which they carry on their Hands inſtead of a Muff, to keep their Hands Warm.

Every thing almoſt is ſold by Weight in *China*, as Eggs, Fruit, Fowls and even Liquids; and it is ſaid, they will cram their Poultry with Stones and Gravel to encreaſe their Weight. In ſhort, if they excell the *Europeans* in any thing, it is in the Myſtery of Cheating and Impoſing on thoſe they deal with. A Young Gentleman who had made this Voyage relates, that having bought a parcel of Hogs of them for the Ship's Company, they all dy'd; and he

he did not doubt but they were kill'd by ſomething their Owners had given them before they came on Board; for he obſerv'd the very Men they bought them of taking the dead Hogs up into their Boats when they were thrown over-board; and no doubt would make as good a Market of them a Second Time as if they had been kill'd by the Butcher: For Mr. *Lockyer* tells us, they never ſcruple exchanging a live Hog for a dead one, if the dead Beaſt be but a little larger than the live one.

CHAP. XII.

Containing a further Account of the Tartars *who inhabit this Empire.*

THE Manners and Cuſtoms of the *Tartars* who inhabit the Northern part of this Empire, have many of them been deſcrib'd already; I have here collected ſuch further Particulars in Relation to that People, as I apprehend may deſerve Credit, omitting ſuch Paſſages as ſeem calculated rather for our Amuſement than Information.

A further Account of the *Tartars* who poſſeſs the Northern Part of the Empire.

That part of *Tartary* which is ſubject to this Empire, extends from the Frontiers of *Muſcovy* to the *Eaſtern Ocean*: And from the Latitude of 42 to 55 N. This Country was anciently divided into ſeveral little Kingdoms and Principalities, moſt of theſe Princes ſtill retain

retain the Title of King, but are really no more than Vaſſals to the Emperor of *China*.

The *Weſtern Tartars* live in Tents, and remove from Place to Place for Conveniency of Paſture, their Herds of Cattle, and what they get in Hunting, being their principal Subſiſtance. The *Eaſtern Tartars* live in Towns, but they are neither ſo numerous or ſo regular and beautiful as the Towns of *China*; many of them lye in Ruins, and are perfectly deſerted for warmer Seats and a more fruitful Country: For, as has been obſerved already, upon the Conqueſt of *China* their Emperor invited all the little *Tartar* Clans to join him, and tranſplant their Families to *Peking*, in order to eſtabliſh himſelf and ſecure his Conqueſts; and from that Day to this, all Men of any Spirit, who are not deſtitute of Ambition, have reſorted to the Court of *China*, where they have almoſt a Certainty of meeting with Preferment, and conſequently their Native Country is abandon'd and left in a more wretched Condition than before their unfortunate Union with *China*. They had the Honour indeed of being Conquerors, and ſetting a Prince of their Nation upon the Throne; but are notwithſtanding become a Province to the Kingdom they conquer'd: They are govern'd by a Military Force, and Garriſons plac'd in all their ſtrong Towns; the Manners and Cuſtoms of the *Chineſe* alſo prevail more and more among the *Tartars* every Day. However, the *Tartars* that remain in their own Country, and do not attend the Court, muſt be allow'd to differ from the

Chineſe

Chineſe in many Reſpects: They are neither ſo Effeminate or Luxurious as their more Southern Neighbours, nor do they apply themſelves to Traffick near ſo much; Hunting, Horſemanſhip, and other Manly Exerciſes take up great part of their Time. They would be aſhamed to be ſeen in Chairs or Litters, like the ſoft *Chineſe*, but eſteem it much more Glorious to be found at the Head of a Troop of Horſe. Like other Northern Countries, they alſo allow their Women all innocent Liberties, and both Sexes converſe together with Freedom; and poſſibly it will be found a very juſt Obſervation, that the braveſt People have been ever the leaſt troubled with a Spirit of Jealouſy, and kept their Women under the leaſt Reſtraint. To Inſtance only in the *Romans*, whoſe Valour, and Complaiſance for the Fair Sex were equally Remarkable.

To proceed, *Tartary* is full of barren Deſerts and uncultivated Fields; Wheat and other Grain they have ſome indeed; but Fleſh is what they moſt admire, and eſpecially what is taken in Hunting. The Emperors of the *Tartar* Race are ſo fond of this Sport ſtill, that they go every Year into *Tartary* to Hunt. This Country abounds in good Horſes, and furniſhes the Emperor with many Thouſands of them every Year: They encourage the Breed not only for Service, but for Food, being great Lovers of that ſort of Fleſh, as they are alſo of Mares Milk. The famous Plant *Ginſeng*, already deſcribed, grows chiefly in this Country; a Body of Ten Thouſand

Thouſand *Tartars* are employ'd every Year in the gathering it for the Emperor, and are allow'd to ſell great Quantities of it after the Emperor is ſupply'd. This Country alſo abounds in rich Furs.

Arts and Sciences the *Tartars* are not famous for; nor do we hear much of their Laws: the Will of the Prince ſeems to be the only Meaſure of their Obedience: Nor have they any Books or Hiſtories among them which give any Light into their Original. As to their Religion, which is downright Paganiſm, it has been treated of already; they ſeem no otherwiſe to differ from the *Chineſe* than in the Names of their Idols, except that their Great *Lama* is a Living Man, upon whoſe Death they find another as like him as they can to ſet up in his room, and give him the Title of *The Eternal Father*. As to their Funerals, the *Tartar* Nations burn their Dead, and do no bury them as the *Chineſe* do; and the beloved Wife formerly burnt herſelf with her Husband's Corps; but the late Emperors have aboliſh'd that Practice.

THE

THE PRESENT STATE OF JAPAN.

CHAP. I.

Treats of the Situation and Extent of this Kingdom, and of their Cities, Palaces, Buildings and Furniture.

THIS Kingdom is compos'd of ſeveral Iſlands which lye about a Hundred Leagues to the Eaſtward of the Empire of *China*, and extend from the 30th to 38th Degree of North Latitude, and ſome ſay to the Fortieth, and are about 130 Degrees to the Eaſtward of *London*. The largeſt of theſe Iſlands, and from whence the Kingdom receives its Name, is *Japan*, ſometimes call'd *Niphon*, which is about 600 Miles in length, and between 100 and 150 in breadth, and contains 55 Provinces, the Chief Towns whereof are *Meaco*, *Saccai* and *Jedo*. Situation. Iſland of *Niphon*.

Bongo. *Sacock*, or *Bongo*, is the next largeſt Iſland belonging to this Empire, and lies to the South-weſt of *Nipbon*, containing about 160 Leagues in Circumference; the Capital City whereof is *Bongo*. On the Weſt ſide of this Iſland lies the City of *Nangaſaque*, to which the little Iſland of *Kiſma* (where the *Dutch* have their Factory) is join'd by a Bridge; but the *Dutch* are ſeldom allow'd to paſs over it.

Tonſa. The next Iſland in Magnitude is *Tonſa*, or *Tokoeſy*, which lies to the Southward of *Nipbon*, at a very ſmall Diſtance, and contains about 120 Leagues in Compaſs; the Capital City whereof is *Nava*.

There are a multitude of other Iſlands which lie intermix'd with theſe, and are ſubject to the King of *Japan*; but are not particularly deſcrib'd by Travellers.

Temperature of the Air. From the Situation of theſe Iſlands it may be expected the Air ſhould be moderately Warm; but to the North of the Mountains which run through the midſt of *Japan*, their Winters are very ſevere, and they have great quantities of Snow. The Air is reckon'd Healthful, and neither Plague, Gout or Stone have ever been heard of amongſt them: But the Small Pox and Fluxes are very frequent.

From whence Peopled. It is generally held that theſe Iſlands were peopled from *China*; but from their Burning their Dead, Sitting on the Ground, and Shaving their Heads, the laſt of which the *Chineſe* never did till lately, and then by Compulſion, it is much more probable that this People are deſcended from the *Eaſtern-Tartars*, from whoſe Country they are not further diſtant than they are from *China*, thoſe *Tartars* having ever us'd theſe Cuſtoms.

It

It is ſaid indeed, that the *Japoneſe* were baniſh'd *China* about 600 Years ago for their Rebellion, and that thereupon they chang'd all their Cuſtoms to expreſs their Abhorrence of the Nation which expell'd them: But this appears to be a Miſtake; for the *Japoneſe* have ſeveral Cuſtoms among them which are us'd in *China*, as Mourning in White, Eating with Chop-Sticks, *&c.* and we cannot ſuppoſe they ſhould retain theſe, and voluntarily part with their Hair, in which it is agreed the *Chineſe* ever plac'd their greateſt Pride; nor is it eaſy to imagine that a People who had always been us'd to ſit in Chairs, ſhould condemn themſelves to ſit Croſs-legg'd upon the Ground only out of Pique to the Prince who Baniſh'd them.

The moſt conſiderable Cities in this Kingdom are, Firſt, *Meaco*, anciently the Seat of the Empire, when the Family of the *Dairii* were upon the Throne, and here the *Dairo*, or *High Prieſt*, ſtill reſides, and maintains the Port of a Prince, tho' he be diveſted of all Temporal Power. This City lies in the Latitude of 36, about the middle of the South Coaſt of the Iſland of *Niphon*, upon a River which divides it into Two Parts: It contains about 100,000 Houſes, and is ſaid to be Twenty Miles and upwards in Compaſs. City of *Meaco.*

2. *Saccai*, a very large and populous City, ſituate alſo on the South part of the Iſland of *Niphon*, on the Bay of *Meaco*; its Walls are waſh'd by the Sea on one ſide, and on the other it is defended by a Wall and Ditch. *Saccai.*

3. *Jedo*, which lies about 300 Miles to the Eaſtward of *Saccai*, on an Arm of the Sea. This City is at preſent the Seat of the Empire: The Palace, which is a large Square of Five *Jedo.* Palace.

Miles in Compaſs, ſtands in the middle of the City, and is ſurrounded by Three Walls, there being Courts, Gardens and Canals between the Walls: Within the Innermoſt Wall are the Royal Apartments and the Seraglio.

The Furniture, Gildings and Carvings of theſe are much enlarg'd on by Travellers. Every thing, 'tis ſaid, appears Grand and Magnificent, and this may reaſonably be conjectur'd from the Palaces that ſtand in the Outward Courts: But it is ſome queſtion whether ever any *European* has been admitted to view the Seraglio.

Within the Second Wall are the Palaces of the Princes of the Blood and Privy Counſellors, and within the Outward Wall the Palaces of the Petty Kings, who are oblig'd to reſide at Court half the Year. Theſe Buildings are ſaid to be roof'd with Gold, and if there be that vaſt plenty of Gold in this Iſland as Travellers relate, the thing is not impoſſible; tho' I'm inclin'd to believe the Roofs conſiſt of ſuch yellow ſhining Tiles as the Emperor of *China*'s Palaces are cover'd with, and which look like Gold Plates when the Sun ſhines on them.

Without the Palace ſtand the Houſes of the Inferior Nobility, which are alſo as Magnificent as poſſible, every one endeavouring to excel; for by the Sumptuouſneſs of their Buildings they recommend themſelves to their Prince's Favour; directly contrary to the Humour of the *Chineſe*, who look upon a Houſe built with more Grandeur than uſual, to be an Inſult on the Government.

Build-ings. The *Japoneſe* build with Wood, and generally upon one Floor; but their Apartments are

are very commodious: The Partitions of their Rooms are made to fold up like a Skreen, ſo that they can lay ſeveral Rooms into one, as they have occaſion. The Houſes of the Nobility are wainſcoted with Cedar, the Floors pav'd and cover'd with fine Matts, their Ceilings are painted and gilded, and the Doors finely varniſh'd. The Tradeſmen and Inferior People content themſelves with Thatch'd Roofs and Clay Walls, tho' they have a little Apartment built of Stone or Earth where they ſecure their moſt valuable Goods from Fire. They have no Glaſs, or any thing like it in their Windows, but only Wooden Shutters.

They uſe neither Tables, Beds, or Chairs; but ſit on Matts when they eat, and lie on them when they ſleep. Their Rooms are uſually hung with Pictures or painted Paper, the reſt of their Furniture conſiſts in Cabinets, Skreens, China-ware, and fine Swords, which they hang up in their Rooms. Furniture.

A ſtrict Watch is kept every Night, Lanthorns hung out, and every Ward or Diviſion in their Cities ſhut up; that in caſe of Fire, 'tis ſaid, they are not ſuffer'd to break in upon one another.

CHAP. II.

Treats of the Genius and Temper of this People, their Habits, Diet, Diverſions, Feſtivals, Forms of Salutation, Trade, Manufactures and Husbandry.

THE *Japoneſe* are ſaid to be of a quick Apprehenſion, good Underſtanding, Modeſt, Patient and Courteous; and ſo Juſt in Genius and Temper.

in their Dealings, that if a Perſon makes a Miſtake they will not take the Advantage of it. On the other hand we are told by the ſame Authors, that they are Cruel, Ambitious and Uncharitable; and have ſo little Compaſſion for the Poor, the Sick or the Lame, that they will let them lye and periſh before they will relieve them; that they are intolerable Proud, and ſo Paſſionate, that they will kill themſelves if they cannot have their Revenge. However inconſiſtent this Character may ſeem to be, there are few Books of Travels where the Reader will not be ſhock'd with Contradictions of this Nature; and perhaps if we obſerve a Medium here, as in other doubtful Caſes where the Writers are not competent Judges, or give Characters of a People from ſome few Inſtances they have obſerv'd, we ſhall come nearer the Truth, than by adhering ſtrictly to either. Theſe People probably are neither ſo exceeding Courteous or Patient as ſome relate, or ſo Barbarous and Paſſionate as others would have us believe; and *Japan* being a Country not only the moſt diſtant from us, but the moſt inacceſſible to *Europeans* of any other upon the face of the Earth; it may be ſome time before we are rightly inform'd of the Temper and Genius of this People. I proceed therefore to ſuch Articles as we ſeem to have a greater Certainty of.

Habits. And Firſt, of their Habits: They wear ſeveral Veſts one upon another, with a looſe Gown over all, not much unlike the *Chineſe*; they have Drawers alſo which come down very low upon their Legs, and Slippers without Heels, like the *Chineſe*; but wear no Caps, tho' their Heads are ſhaved: They have Fans and

and Umbrellas to defend them from the Weather: They wear a Crice or ſhort Dagger in their Girdle or Saſh, and a heavy broad Sword on the right ſide.

They eat little Beef or Mutton, or of the Fleſh of any tame Beaſt; but chiefly that which they take in Hunting: Some Sects look upon themſelves to be prohibited by their Religion to kill or eat any thing that has Life, and will not ſo much as eat Milk, Butter or Cheeſe; their common Food is Rice, Pulſe and Herbs, as it is in moſt Eaſtern Nations. Eating.

There is a Sect alſo which refrain from drinking any ſtrong Drink; but the generality of the People drink a Liquor made of Wheat, not unlike the *Chineſe Hockſhue*, and draw a Spirit from Rice like their *Samſhue*; but the uſual Liquor is *Tea*. They eat with two little round Sticks, like the *Chineſe*, and uſe neither Linnen, Knives, Forks or Spoons. They delight much in Maſquerades and Plays, at which the King and Court are often preſent: The Subject of their Plays is ſome part of the Hiſtory of their own Country, and their Miniſters of State and Great Men are frequently the principal Actors. The Court alſo encourage Shooting-Matches, and other Manly Diverſions, at which the King and the Quality are often preſent. Drinking. Diverſions.

There is a great Feſtival celebrated every Year, when they viſit the Tombs of their Anceſtors: At theſe Solemnities every Houſe is illuminated, and they march out of their Towns at Midnight in a Solemn Proceſſion to the Graves of their Dead Friends, where they eat, and drink, and make merry for ſeveral Nights ſucceſſively: At the concluſion of the Feaſt Feſtivals.

Feaſt they march round the Town with Flags, Streamers, and Banners, beating upon Braſs Pans before the Temples of their Idols, and at the Doors of their Great Men.

Muſick. Their Inſtrumental Muſick is not at all harmonious, but ſome of their Voices are pretty tuneable. At the end of every Play or Maſquerade there is always a noble Entertainment provided at the Charge of the Company: Theſe People, 'tis obſerv'd, ſpend great part of their Night in Eating and Drinking, which others ſpend in Sleep; and becauſe their Manners and Cuſtoms are acknowledg'd to be different from the reſt of the World in many inſtances, ſome People carry it ſo far as to affirm they reſemble us in nothing; **Salutation.** and particularly, that inſtead of Bowing to ſhew their Reſpect to their Betters, they ſtand up as ſtiffly as they can: but I find by the beſt Writers that they bow their Bodies as we do, and never approach their Magiſtrates but upon their Knees. As for putting off their Shoes or Slippers inſtead of Hats, the People of the other Eaſtern Nations always put off their Shoes when they enter their Temples, or the Houſes of thoſe for whom they have any Reſpect; which appears to be a Cuſtom almoſt as ancient as the World, and therefore need not be thought ſtrange in the *Japoneſe*. And as for their not putting off their Hats, this need not occaſion any wonder, ſince they wear none.

Slaves Sacrifice their Lives to honour their Maſters. When a Great Man makes an Entertainment, 'tis uſual at the end of the Feaſt to call his Servants together, 'tis ſaid, and demand which of them will kill themſelves before the Gueſts for his ſake; and that thereupon they contend who ſhall firſt rip up their Bowels.

That

That this is alſo common upon the Death of their Maſters, or upon the laying the Foundation of a Palace, or any Magnificent Building.

They keep their Roads in very good repair, and ſhew the Diſtances of Places by placing Trees at every Three Miles end. But there are no Inns or Publick Houſes for the Entertainment of Travellers: And what is a very great Nuſance in them is, the Carcaſſes of their Malefactors, whom they generally crucify with their Heads downwards, and place them upon the Roads *in terrorem*. Roads.

As to their Trade, they have none at preſent but with *Jeſſo*, the *Chineſe*, and the *Dutch*. The *Portugueſe Chriſtians*, about the Year 1622. being accus'd of forming a Conſpiracy againſt the Crown and Government, the Chriſtians were all cut in pieces, and a Decree made againſt having any Commerce with them, or any Nation that profeſs'd *Chriſtianity*: The *Dutch*, to convince the *Japoneſe* that they were not *Chriſtians*, did not refuſe to trample upon the Croſs of our Saviour; and the *Japoneſe* are ſo well ſatisfied of their Infidelity, that they are permitted to have a Factory there to this Day; which all other Nations, who abhor their impious Hipocriſy, are excluded from: But the *Japoneſe* are ſo Jealous even of the *Dutch*, that when any of their Ships arrive, a Magiſtrate goes on board and takes an Account of the Number of their Men, and carries their Sails, Ammunition, Guns and Rudder a-ſhore, till they are ready to Sail. Nor have the *Dutch Factory*, which ſtands on the Point of a Rock, and is ſeparated from the City by a River and a Wall, Trade. How the *Dutch* Eſtabliſh'd themſelves and depriv'd all other Nations of it.

any Communication with it for Eight or Nine Months in the Year.

Thevenot gives the following Deſcription of the Iſland of *Diſnia* in the *Dutch* Poſſeſſion:

Iſle of *Diſnia*.

This Iſland (he ſays) is not more than Two Miles in Circumference; and no *Dutchman* can ſtir out of it, or come into the Town of *Nanguaſaque* (to which it is join'd with a Bridge) without hazarding his being cut to pieces by the Guards, who are appointed to watch their Motions: Nor are the *Dutch* ſo much as ſuffer'd to have a lighted Candle in their Houſes in the Night-time. If the Centinels perceive the leaſt Noiſe, they blow a Horn, and the Governor immediately ſends a Party to learn the Reaſon of it, which does not return till the Occaſion is diſcover'd; and then the Authors are ſeverely threatned, if not puniſhed. In this ſlaviſh Condition the *Dutch* remain Eight Months in the Year.

Dutch under great Reſtraint there.

Caution uſed on the Arrival of the *Dutch* Shipping.

At the Seaſon the *Dutch* Fleet is expected, the Governor of *Nanguaſaque* places Centinels on the Hills, to give notice of the approach of any Ships. When they appear, a Boat is ſent off to every Ship with a Waiter, or Officer, and as ſoon as the Ships come to an Anchor, an Expreſs is immediately diſpatch'd to Court, before whoſe return the *Dutch* may not diſpoſe of any thing.

In the mean time a Particular of every Ship's Cargo is taken; with the Name, Age, Stature and Office of every Man on Board, which is tranſlated and printed in the *Japoneſe* Language. When the Expreſs is return'd, the Ship's Crew are permitted to come on Shoar, and are all Muſter'd before a *Japoneſe* Commiſſary, and every Perſon is call'd over aloud, and made to give Account of his Age, Quality

'lity and Office, to ſee if it agrees with the Particular given in by the *Dutch*; after this Examination they are ſent on Board again, and the Sails of the Ship, with the Guns, Arms and Ammunition are brought on Shoar, and the Hatches ſealed down by a *Japoneſe* Officer; nor can they be opened, whatever the Ship's Crew want, without a Permiſſion from the Governor, who always ſends a Perſon to ſee what is taken out, and ſeal them down again: Nor dare the *Dutch* Sailors light a Candle, or make any Noiſe on board their Ships any more than on Shoar. The Ships are allow'd no Communication with one another; nor is any Officer or Sailor ſuffer'd to go on Shoar, except the Perſon who is appointed to carry the Company's Preſent to the King at *Yeddo*. His Majeſty having accepted the Preſent, and prepar'd another for the Company, the *Dutch* Officer is convey'd to *Nanguaſaque* under a ſtrong Guard, as he came. This Journey uſually takes up about Three Months and an half.

A Yearly Preſent made the King.

The *Dutch* who attend the King on this Occaſion, approach him on their Knees, with their Hands join'd together; as do alſo the *Japoneſe* Governors and Miniſters.

Bow the Knee to the Prince &c.

While the *Dutch* Ships lie in the Road, none of the *Japoneſe* are allow'd to go on board them to trade with the Sailors; and thoſe that carry Proviſions on board are not ſuffer'd to take any Money for them till the Permiſſion to trade comes from Court, and then they deliver in their Accompts and are paid: And then the *Japoneſe* permit Six Perſons from every Veſſel to come a-ſhoar and buy and ſell for themſelves, and ſtay Four Days, either in *Diſnia*, or in the City, as they ſee fit: when theſe

Dutch permitted to trade Six Weeks with the *Japoneſe* every Year.

theſe Six Men return on board, Six others are allowed to go on ſhoar and traffick in like manner, and ſo on.

As for the Merchandizes belonging to the Company, the *Dutch* make a Particular or Invoice of them, with their Price; which being tranſlated into the *Japoneſe* Language, is affix'd to the Gate of the Town which leads to the *Dutch* Factory, and then for Six Weeks the *Dutch* are allow'd to trade with the Citizens of *Nanguaſaque*.

The Goods are generally paid for in Bullion, or Pieces of Silver of Ten or Five Crowns value, or ſmaller Pieces, by weight; for they have no Coin except ſome little Pieces of Copper.

After Six Weeks Free Trade there is no further Communication allow'd of between the City of *Nanguaſaque* and the *Dutch* in the Iſland of *Diſnia*, or with the Shipping: whereupon the Fleet prepares to return, and the Factory in *Diſnia* are confin'd to their little Iſland again, till the Seaſon of the Year for Traffick returns. Nor have they any further Converſation with the Men of *Japan*; they hire Wenches indeed, with whom they divert themſelves during the abſence of their Fleet; Every *Dutchman* bargains for as many as he thinks he has occaſion for, with the Lords and Great Men, who do not think it any Reflection there to deal in this kind of Merchandize.

Dutch hire *Japan* Girls.

In the Report made to the *States General* by *Daniel Brames*, Book-keeper General in *Batavia*, concerning the State of their *Eaſt-India-Company*, he tells us, That they are in Poſſeſſion of a little Iſland join'd to the Town of *Nanguaſaque* by a Bridge; but that the *Japoneſe* are

ſo

ſo Jealous of them that none of their People may go into the Town; that they are oblig'd to make uſe of Truk-men, or Broakers, who tranſact all matters between them and the Merchant: And that the Governor of *Nanguaſaque*, whom he believes ingroſſes the greateſt part of the Trade to himſelf, compells them to deal with him upon what Terms he pleaſes.

Goods carried to *Japan.*

The *Dutch* tranſport to *Japan* Raw and Wrought Silks in great Quantities, Cloth, Deer-skins, raw Hides, Hemp, Linnen, Wooll, Quick-ſilver, Cloves, Pepper, Sugar, Musk, Camphire and Borax, Siampan and Brazil-Wood, China Ware, Calembac, Elephants Teeth, and ſmall Wares (ſuch as the *Chineſe* [illegible]'d to bring thither) for which they receive Gold, Silver, fine Copper, Cabinets, and other *Japan* and Laquer'd Ware.

Advantage of the *Dutch* Trade to *Japan.*

This Trade is more advantageous to the *Dutch* than 'tis generally imagin'd, or indeed than it can be to any other Nation; becauſe with the Spices which they have monopoliz'd and robb'd their *European* Neighbours of, they purchaſe almoſt every thing they carry to *Japan*; whereas all other Nations muſt purchaſe thoſe Goods with Treaſure. How it comes to paſs that the *Engliſh* tamely ſuffer this People ſtill to retain the Spice Iſlands, which they treacherouſly and barbarouſly diſpoſſeſs'd them of, and which alone could render the *India Trade* Beneficial to this Kingdom, is very ſurprizing. Had we our ſhare of the Spice Trade, we ſhould have occaſion to ſend very little Treaſure to *India*; whereas now we ſend hardly any thing elſe: Spices are as much valued in *Aſia* as in *Europe*, and perhaps the *Dutch* ſell more on the other ſide the *Cape of Good Hope*, than

than on this: With theſe it is they purchaſe the Merchandizes of one Kingdom to tranſport to another: Bullion it ſelf is not ſo valuable as the Spices they have taken from us. And of theſe precious Commodities do they root up and deſtroy vaſt Quantities every Year, to enhance the Prices; ſo that in this reſpect they may be look'd upon as the common Enemies of Mankind: God has bountifully furniſh'd the World with Spices as well as Oil and Wine, to render his Creatures happy: And theſe Monopolizers would deprive Mankind of them, and defeat the Deſign of the Creation. Two Thirds of the World, at leaſt never taſt or ſmell thoſe fragrant Fruits; our *Dutch* Neighbours chooſing rather to deſtroy them, than they ſhould become common. And could they ingroſs all Corn and Wine into their Hands, no doubt but they would deſtroy thoſe too, if they had the like Proſpect of Gain. 'Tis happy for the World in ſome reſpects, it muſt be acknowledg'd, that ſo ſordid a Spirit poſſeſſes that People; had their Ambition been equal to their Covetouſneſs, and private Merchants did not openly cheat the Publick, and connive at each others Frauds to advance their Private Intereſts, they would by this time have been Maſters of the World.

The Trade and Wealth of the World they had amongſt them, and Power would have followed, had not every Man regarded himſelf before his Country. The Company of Merchants who trade to *India*, are poſſeſs'd of that immenſe Wealth, that they frequently influence, and even controul the Reſolutions of the *States General*; or that State would probably have extended its Dominions

in

in proportion to the Treaſures they are Maſters of.

To proceed, the *Japoneſe* have almoſt all ſorts of Cattle and Poultry that are found in *Europe*; but their Horſes are very ſmall. Rice is the principal Grain the Country affords, which is manag'd in the ſame manner as in *China*, and always grows in Water till it is ripe. They have alſo very good red Wheat, but not in ſo great Quantities as Rice. Their Husbandmen are little better than Slaves; they plow and manure the Ground for the Great Lords, but have no Properties of their own. Cattle and Grain.

Their Gardens ſeem to be in much greater Perfection here than in *China*; they have a handſome large Court uſually before their Houſes, and a Garden behind them, laid out into fine Walks, Mounts and Terraſes, and adorn'd with Greens and Flowers, which are ſeen from the Street; there being always a large Viſto from the outward Gate through the Houſe into the Gardens. Gardens.

There is a prodigious high Mountain in *Japan*, by ſome thought higher than the Pique of *Teneriffe*; for tho' it ſtands 18 Leagues within the Land, it is ſeen above 40 Leagues at Sea: But I am miſtaken if *Teneriffe* may not be ſeen much further. There are alſo Eight Volcano's, or Mountains which vomit Fire and Smoak. Mountains.

The *Japoneſe* being famous for nothing more than their fine Varniſh and Lacker, I ſhall inſert the following Account of it taken from the *Philoſophical Tranſactions*.

The *Japan* and *China* Varniſh is made of Turpentine and a curious ſort of Oil they have which they mix and boil to a convenient Conſiſtence, Varniſh how made.

ſiſtence, which never cauſes any Swelling in the Hands or Face, *&c.* of thoſe that make or work it. The Swelling that often happens to thoſe that work'd the Laquer'd Ware, and ſometimes to thoſe that paſs only by the Shops and look on them at work, is from the Lack and not the Varniſh, which Lack is the Sap or Juice of a Tree, which runs out ſlowly by cutting the Tree, and is catch'd by Pots faſten'd to the Tree; 'tis of the Colour and Subſtance of Cream, the Top that is expos'd to the Air immediately turns Black, and the way that they make it Black and fit for uſe, is to put a ſmall Quantity into a Bowl and ſtir it continually with a Piece of ſmooth Iron for Twenty-four or Thirty Hours, which will both thicken it and make it black; to which they put a Quantity of very fine Powder of any ſort of burnt Boughs, and mix it very well together, and then with a Bruſh lay it ſmooth on any thing they deſign to lack, then let it dry very well in the Sun and it will be harder than the Board it is laid on; when it is thoroughly dry you muſt rub it with a ſmooth Stone and Water till it is as ſmooth as Glaſs, and on that lay your Varniſh made of Turpentine and Oil boil'd to a due conſiſtence for Black Lack; but if you would have Red or any other Colour'd Lack, you muſt mix your Colour in fine Powder with your Varniſh, and take care to lay your Varniſh on as ſmooth as poſſibly you can, for therein lies the Art of Lacking well. If you would paint in Gold or Silver, *&c.* you muſt with a fine Pencil dip'd in the ſaid Varniſh, draw what Flowers, Birds, *&c.* you pleaſe, and let it lye till it begins to be dry; then lay on your Leaf-Gold and Silver, or Pin-Duſt, *&c.*

A different thing from Lack.

CHAP.

CHAP. III.

Treats of their Learning, Arts and Sciences, Laws and Puniſhments, and of the Revenues, Forces and Prerogative of the Crown.

THEIR Learning conſiſts only in Reading and Writing, and underſtanding the Hiſtory of their own Country, the Myſteries of their Religion, and ſome few Rules of Morality: They are excellent Mechanicks, as appears by their Cabinets and other fine Works imported from thence: Their Arms alſo exceed any thing made in *Europe*: And, it is ſaid, one of their Broad Swords will cut one of our Blades in two at a Stroke. Learning, Arts and Sciences.

Their Characters are the ſame with the *Chineſe*, and their Writing underſtood by them, tho' their Language be very different. They have ſeveral Degrees of Nobility; and Honours, 'tis ſaid, are conferr'd by the *Dairo*, or High Prieſt, which is the only Mark of Sovereignty he has left him. They have no Figures to caſt up their Accompts with, but uſe a little Board with Parallel Lines and a Bead, which they ſlide from one to the other like the *Chineſe*. Characters.

There are many Medicinal Waters and Hot Springs which the Inhabitants uſe in their Diſtempers. They underſtand but little of Phyſick, and never let Blood: But their Preſcriptions are either Salt, or Sharp; and Cauterizing is much practis'd, they apply to ſome Nerve the Powder of *Artemiſia*, or *Mugwort*, and Cotton, which they ſet on fire: They drink cold Water when they are Ill, tho' they never do it at any other time; and Phyſick.

ſeldom deny the Patient any thing he has a mind to eat or drink.

Printing. Printing and Gunpowder they pretend to have found out long before the *Europeans*, tho' I don't find they underſtand how to uſe their great Guns or ſmall Arms to any great purpoſe to this day.

Their Hiſtory and Geography were ſo very defective, that before the *Europeans* came amongſt them, they divided the World into Three Parts; namely, *China*, *Japan*, and *Siam*; and had no Notion of any thing beyond.

Aſtrology is no leſs ſtudied here than in *China*, and no Man undertakes an Enterprize before he has conſulted ſome Pretender in this Art.

Government. Theſe Iſlands are under the Government of Fifty or Sixty Petty Kings, veſted with Sovereign Power in their reſpective Territories, but ſubject to one Grand Monarch, who can depoſe and puniſh them as he ſees fit. Anciently this Great King was High Prieſt as well as Sovereign of theſe Iſlands; and the preſent *Dairo*, or High Prieſt, who is a Deſcendant of the former Kings, enjoys ſtill the Stile and State of a King, notwithſtanding another Family poſſeſſes the Throne: And, 'tis ſaid, the reigning Prince is oblig'd to Marry one of his Daughters, and do him Homage once in Three Years, and acknowledge he holds his Crown of that Family: But this ſeems to be done rather on a Religious, than Civil Account.

The King commits the Adminiſtration of the Government to Four of his Principal Miniſters, and has no Favourite or Prime Miniſter: He has a Privy Council alſo, conſiſting of Twenty Eight Members, of which Four

Four are Petty Kings. The Vaſſal Kings are oblig'd to attend at Court one half of the Year, and have each of them a Houſe in the King's Palace at *Jedo*, as has been hinted already. The Eldeſt Sons of the principal Nobility are alſo kept at Court till they are preferr'd to ſome Poſt; and for the further Security of the Government, Oaths of Allegiance are alſo adminiſtred every Year; and ſo Jealous is the Prince of his Subjects, that he has Spies throughout all the Country: But the better to divert them from ſeditious Practices, 'tis ſaid, he employs 100,000 of his Subjects by turns in erecting Palaces and publick Buildings, or beautifying them, and in throwing up high Ways through the Country.

When this Prince goes abroad, he is attended by no leſs than five or ſix Thouſand of his Guards, and his ſtanding Forces are ſaid to amount to 20,000 Horſe and 100,000 Foot in Time of Peace: In Time of War each of the Petty Sovereigns is oblig'd to furniſh his Quota, which encreaſes the Army to 38,000 Horſe, and 368,000 Foot: But againſt whom ſuch numerous Forces ſhould be rais'd is not eaſy to conceive; we having no account of any Foreign Wars they were ever engaged in. Forces.

This Prince's Revenues are alſo ſaid to amount to an Incredible Sum, far exceeding the Revenues of all the Princes in the World beſides; which inclines me to think there is a Miſtake of a Figure or two; and that the Writers, who agree pretty near in the Sum, have only copy'd after one another: Tho' 'tis obſervable, that the Revenues and Forces of Revenues

diſtant Kingdoms are often magnify'd beyond all belief.

Laws and Puniſhments.

Not only the Petty Kings, but every Lord of a Diſtrict, and Father of a Family, has the Power of Life and Death, and Tries and Condemns his Dependants according to his own Arbitrary Will; there being few written Laws, if any, and no publick Courts of Juſtice in this Country; the ſmalleſt Theft, or a bare Aſſault, Gaming, and even Lying, as 'tis ſaid, is often puniſh'd with Death; and for defrauding the King of his Revenue, Murder or Treaſon, and ſuch enormous Crimes, the Offenders Relations, Parents and Children ſuffer with him; except the Female Relations, who are ſold for Slaves. The Petty Kings are ſeldom put to Death, but Baniſh'd to a certain Iſland, where they are put to ſervile Employments during the remainder of their Lives. Their uſual Puniſhments for great Offences are Burning, Crucifying with the Head downwards, tearing them to pieces with Horſes, and boiling them in Oil; and where an Offender refuſes to come in and ſubmit, he is ordered to be cut in pieces wherever he is found. A Gentleman or Soldier convicted of any Capital Crime, has the Favour of dying by his own Hands; and it is reckon'd very ignominious if he waits for the Executioner to diſpatch him in that Caſe.

CHAP.

CHAP. IV.

Treats of their Religion, Temples, and Superſtition.

THE *Japoneſe* are Idolaters, and worſhip the Heavens and the Planets, with ſeveral mônſtrous Idols; but the Gods they principally adore are *Xaca* and *Amida*, to whom they chiefly apply in their Diſtreſs: They give no Account of the Creation of the World, but generally believe the Immortality of the Soul, and a State of Rewards and Puniſhments, and moſt of them believe Tranſmigration, or that their Souls ſhall animate other Bodies after Death. They have abundance of Cloyſters and Nunneries, where their Prieſts and Devotees live unmarried, and perform ſuch Penances as their Religion requires; and Confeſſion, the Jeſuits tell us, is practis'd amongſt them, in which their Prieſts are ſo ſtrict, that if they apprehend any thing is conceal'd, it is as much as the poor Sinner's Life is worth; for they throw him down from the top of the Rocks where their Stools of Confeſſion are plac'd, to create the greater Dread, and induce their Diſciples to be ſincere. Religion.

There is a ſtately Temple at *Meaco*, built of Free Stone, which Capt. *Saris* tells us, is as long as the Body of St. *Paul*'s was before it was burnt, and as lofty, with an Arch'd Roof, ſupported by mighty Pillars, in which ſtands an Idol of *Copper*, which reaches as high as the Roof, and according to Sir *Thomas Herbert*, his Chair is Seventy Foot high and Eighty broad, his Head big enough to hold Fifteen Men, and his Thumb was Forty Inches round,

by

by which we may form a Judgment of the whole; this Temple ſtands upon a high Hill, and on each ſide of the Aſcent are fifty Pillars of Freeſtone, ten Paces from each other, and on the top of every Pillar a Lanthorn, which make a fine ſhow in the Night. There are no leſs than ſixty other Temples in *Meaco*, and between three and four Thouſand gilded Idols in them. In the Road between *Surungo* and *Jedo* ſtands the Idol *Dabis*, made of Copper, in the form of a Man ſitting upon his Legs and extending his Arms, and is two and twenty Foot high. At *Tencheda* the *Bonzes* pretend, their God appears in human Shape to a young Virgin whom they bring every New Moon into the Temple there; having placed her before the great Image they illuminate the Place with golden Lamps and burn Perfumes, when on a ſudden the Lights are Miraculouſly put out, and ſomething in human Form immediately Embraces, and ſometimes Impregnates the young Damſel, but whether the Phantom they Worſhip, or one of his Prieſts do her the Favour, is left to the Reader to conjecture: However that be, the *quondam* Maid is from thenceforward highly honoured, and at her coming out of the Temple is entertained with Songs and Muſick, and ſo inſpir'd, ſays Sir *Thomas Herbert*, is the Enthuſiaſtick Girl, that ſhe takes upon her to reſolve the moſt difficult Queſtions that are propounded to her. The *Bonzes*, or Prieſts, are ſo reſpected by their Prince that he riſes up to ſalute them, and ſuffers them to ſit in his Preſence; they preach up great Auſterities, and teach Morality and a Contempt of the World. But the *Romiſh* Prieſts will have it, that they are lewd Fellows,

The Idol Dabis

Fellows, and do not live according to their Doctrine.

Chriſtianity was firſt preach'd in this Iſland in the Year 1552. by ſome *Portugueſe* Prieſts, ſent thither by Father *Xavier* from *Macao*; and the Chriſtian Religion ſo encreas'd, that before the Year 1622. three petty Kings, and ſeveral other great Men, with Multitudes of People, made Profeſſion of the Chriſtian Religion, if we may Credit the Miſſionaries. But about that Time, a Decree was made for extirpating all Chriſtians under the *Japoneſe* Government; whereupon there follow'd ſo terrible a Perſecution, that there is not now one Chriſtian left in *Japan*, nor are any People who acknowledge themſelves Chriſtians ſuffered to come into their Ports. The *Dutch*, to convince them that they were no Chriſtians, and that they had no other God but Gain, trampled upon the Croſs of Chriſt, and uſed all Methods to expreſs their Deteſtation of the Chriſtian Religion; and they are ſuffer'd to Trade to *Japan* to this Day, when all other Nations, who abhor their impious Hypocriſy, are excluded. And 'tis ſaid, it was the Emiſſaries of the *Dutch* that charg'd the *Portugueſe*, and the reſt of the Chriſtians with this Conſpiracy for this very End. They would rather ſee Chriſtianity aboliſhed, than any Nation ſhould have a Share of the Indian Trade. On the other Hand, the *Dutch* tell us, that upon the great Increaſe of Chriſtians in thoſe Iſlands, the *Portugueſe* Clergy really began to preach up the Independence of the Church, and that they were not Subject to any Temporal Prince, which alarm'd the King of *Japan*, and made him apprehend they had a deſign to Dethrone him. But however

Chriſtianity planted in *Japan*.

Extirpated.

however the *Portugueſe*, and other Nations, may have ſuffer'd in *India*, by the Miſrepreſentations and Robberies of the *Dutch*, it is very certain, that the *Portugueſe*, firſt practiſed theſe baſe Arts, and taught them the Way, giving out, that all other People who came to Trade thither were Pirates, and Enemies of Mankind. To proceed, The Chriſtians, who were very Numerous at this time, finding that no Remonſtrances againſt the Injuſtice of the Charge had any Effect upon their Prince, rather than ſuffer themſelves and their Families to be cut to pieces, had recourſe to Arms, and defeated a Body of the King's Troops; but his Majeſty marching againſt them in Perſon with a numerous Army, engag'd them in a general Battle, which laſted three Days, and at length the Chriſtians were entirely routed: This obſtinate Reſiſtance occaſioned all manner of Cruelties to be exerciſed upon them, and not leſs than 60,000 of them periſhed, either in Battle or by Torture, in the ſpace of a few Days; nor did the Government afterwards ſpare either Men Women or Children who had any Relation to the Chriſtians: If a Chriſtian Prieſt was taken in any Houſe, not only the People of the ſame Houſe, but the whole Neighbourhood was involv'd in his Ruin for not diſcovering him; all ſuſpected Perſons alſo were required to ſign an Inſtrument declaring that they were not Chriſtians, but abhorred their Religion, as being dangerous to all Governments.

CHAP.

CHAP. V.

Treats of their Marriages, Women and Children, and of their Funeral Rites.

THE Marriages of People of Diſtinction are ſolemnized in their Temples by the *Bonzes*, or *Prieſts*, before ſome of their Images. The Bridegroom and Bride have each of them a lighted Torch in their Hands, while the *Bonze* repeats the Contract; after which their Friends wiſh them Happineſs, and make Preſents to the Bride, who throws all her Childiſh Toys into the Fire. Then they Sacrifice Oxen, *&c.* to their Idol; after which they return Home with great Solemnity, as they came, to the Bridegroom's Houſe, which is richly furniſh'd and prepared on theſe Occaſions, and the Rejoycing laſts ſeveral Days. The Men are permitted to have as many Concubines as they can keep, and have an abſolute Power over their Women, to kill or divorce them as they ſee fit; but receive no Portion with their Wives or Concubines. Adultery is puniſh'd with Death: And they allow Houſes for Lewd Women, in order to prevent it. It is reckoned no Crime to procure Abortion, or for Poor People, or thoſe who are Unmarried, to deſtroy their Female Children; but the Males are taken Care of by the Government, and bred up in the Service of their Country, where their Parents are not able to provide for them. They waſh their New-born Infants in cold Water, and never ſwaddle them up in Blankets, as in *Europe*; and as they grow up they commit their Education to the Care of the *Bonzes*. Marriages.

Funerals. In *Japan* they burn their dead Bodies, as in *India*. On the Day appointed for the Funeral, a large ſquare Pile of Wood is erected without the Town; and the Friends and Relations of the Deceas'd being aſſembled, the Women firſt move forward, cloathed in white, which is the Colour of Mourning here as well as in *China*. The Women of any Quality are carried in *Palanquins*, or Litters of Cedar. After theſe follow the Men richly dreſs'd, as 'tis ſaid; then come the *Bonzes* cloathed alſo in Linnen, one of them with a lighted Torch, ſinging with his Brethren all the way they march: Some carry braſs Baſons, which they beat upon, and others Baſkets of Flowers, which they ſtrow in the Way, ſignifying, ſays our Author, that the Soul is gone to Paradiſe. Several Banners with the Names of their Idols, and Lanthorns full of Lights, are carry'd before the Corps, which is ſet upright on a ſort of a Couch, cloathed in white, and his Hands joined together in a praying Poſture, and is follow'd by his Children, the Eldeſt carrying a Torch to light the Fire: Having three times ſurrounded the Funeral Pile, about which are plac'd Tables with Meat and Drink upon them, the Chief *Bonze* begins a Hymn, and having wav'd a lighted Torch three times about his Head, ſignifying, ſays my Author, that the Soul is without Beginning or End, he flings the Torch away, which the Children of the Deceaſed taking up, kindle the Funeral Pile, throwing on Oil and coſtly ſweet Woods, till the Corps is burnt to Aſhes: After which, the Children offer Incenſe, and adore their Father, as being become one of the heavenly Inhabitants.

The

The next Day they return to the Place, and put up the Aſhes and Bones into a gilded Urn, which is hung up in the Houſe for ſome Time, and afterwards interr'd with much Solemnity: And every ſeventh Day, ſeventh Month, and ſeventh Year, the Children offer Incenſe, and pay their Devotion to their deceaſed Parents.

CHAP. VI.

Treats of the Land of Jeſſo, *ſaid to be Tributary to* Japan, *and of the various Opinions concerning its joining to* America.

TO the Northward of *Japan* lies the Land of *Jeſſo*, or *Yedſo*, extending from the Latitude of 40 N. to the *American* Continent, as ſome have conjectur'd. Whether it doth not join to the North Part of *Japan*, which is but little known to the *Japoneſe* themſelves, is not yet determined; but the *Dutch* make it at leaſt two Degrees between the North Coaſt of *Japan* and the Land of *Jeſſo*. The Inhabitants of *Jeſſo*, as of all Countries upon the firſt Diſcovery, are repreſented very unlike the reſt of their Species; they are perfectly wild, 'tis ſaid, and their Bodies all over Hairy; and that they live more like Brutes than Men. They cloath themſelves with the Skins of wild Beaſts (which if they had Coats of natural Hair one would think was needleſs) and are very much dreaded by the *Japoneſe*: They have their Women in common, like the antient

The Land of *Jeſſo*, or *Yedſo*.

antient *Britons*, and are great Lovers of Wine: They adore the Heavens, but have no ſacred Rites, 'tis ſaid. But the Account Captain *Saris* gives us of theſe People is very different from this: He ſays, a *Japoneſe*, who had been twice at *Jeſſo*, told him, that it lies about ten Leagues North Weſt of *Japan*, and that the People were fair and civiliz'd; that thoſe of the South Part underſtood Commerce, of which the Inland Country was ignorant; that thoſe of *Jeſſo* were of the ſame Stature with the *Japoneſe*, from whom they had their Cloathing, and Rice, and made Payments in Silver and Gold Duſt; that at their Chief Town of *Matzimay*, the King of *Japan* has a Governor and Garriſon, and receives Tribute in Silver, Feathers, and fine Furs; and that the People of *Jeſſo* frequently come over to the North Part of *Japan* to trade, in Veſſels ſew'd together with Cordage, without any Iron Work about them.

Whether *Jeſſo* join to *America*.

Nothing has more perplexed the Curious and Inquiſitive, than the Peopling of *America*: Some have held, that the firſt Inhabitants were driven thither by Tempeſt and Streſs of Weather; but tho' we carry the Suppoſition farther, and ſuppoſe alſo, that there were Women as well as Men on board ſuch Veſſels, how ſhall we account for the Cattle and other Animals which were found in that Part of the World? It muſt be a Veſſel as well inhabited as *Noah*'s Ark, that ſhould carry ſome of every Species to that Continent; and we muſt imagine too, that there was Proviſion laid in for them ſuitable to the Length of the Voyage, or they muſt have periſhed in the Tranſportation.

To

To obviate all theſe Difficulties, others held, that *Aſia* and *America* were contiguous, and that there is a Paſſage from the one to the other by Land, though we have not yet been ſo lucky to diſcover it; and that if it ſhould be admitted they are at this Day ſeparated by wide Seas, yet they may have been disjoin'd, as *England* is ſuppos'd to be from *France*, or *Sicily* from *Naples*, by Earthquakes, or raging Seas: Neither are we now under a Neceſſity, 'tis ſaid, of having recourſe to Earthquakes, or any ſuch extraordinary Ruptures, ſince the Land of *Jeſſo* has been diſcover'd: For, not only from the Reſemblance of the People to thoſe of *North America*, but from the Situation of *Jeſſo*, it is very natural to conclude, it runs as far as *America*; no Adventurers having been able yet to diſcover a Paſſage between the two Continents, if there be one.

The various Opinions how that Continent came to be Peopled.

But ſtill 'tis objected, if there was really a Communication between *Aſia* and *America*, by this Country of *Jeſſo*, or any other Land, then we ſhould have found the ſame Beaſts, Fowls, and other Animals in both; whereas 'tis evident, that we have ſeveral Sorts which *America* wants, and they have many that we never ſaw here. It is alſo obſerv'd, that there are ſeveral Animals, both in *Aſia* and *America*, that will not live in ſo cold a Climate, as the North of *Jeſſo* muſt be, if it joins to *America*; and conſequently thoſe Animals could never paſs that Way. If it be ſaid, that when the Earth was firſt repleniſh'd with living Creatures, there were Animals created ſuitable to every Climate, this will not be a ſufficient Anſwer to the Objection; for according to Holy Writ, all living Creatures were deſtroy'd,

deſtroy'd, but thoſe which were with *Noah* in the Ark; and from theſe alone muſt the World be repleniſh'd again, or there muſt have been a new Creation.

But farther, if all Parts of the World had a Communication with one another by Land, how came it to paſs there was no ſuch thing as a black Man to be found in all *America*? In ſo long a Tract of Time, 'tis very reaſonable to ſuppoſe ſome of that Complexion would have ſtraggled thither, as well as the White, if they could have found a Paſſage. To proceed, we yet know very little of this Land of *Jeſſo*, only that the People are neither ſo deform'd or barbarous as the firſt Diſcoverers made them: They are not hairy, like the Brutes, nor to be dreaded as the wild Beaſts; but converſe and trade with the *Japoneſe*, as other Nations do: But it is a Misfortune that our Adventurers ſeldom think their Relations acceptable, unleſs they preſent us with a new Race of Monſters at their coming Home. I ſhall here add ſome Obſervations of the *Dutch* concerning this Land of *Jeſſo*, and Iſland of *Japan*, from whence we ſhall be the better able to conjecture, whether the Land of *Jeſſo* be contiguous to *America*: But whether it be or not, thus much ſeems agreed, that *Tartary* or *Jeſſo* run ſo far North, that no Ships have been yet able to ſail beyond them, and there is reaſon to believe no Ships ever will, the Difficulties being invincible. The *Dutch* Relation is extracted from the *Philoſophical Tranſactions*, and is as follows, viz.

Summary of the Diſcoveries of the North East Paſſage.

The *Eaſt-India-Company* of the *United Netherlands*, about the Year 1652, omitted neither Study nor Care to find out a Paſſage through the

the *North Eaſtern Sea*, for thoſe that were to return into *Europe* from the *Eaſt Indies*. There was then much diſcourſe of the Gulph of *Anian*, by which a Paſſage was ſaid to be open into the *Tartarian Sea*, and ſomething they underſtood from the People of *Japan*, and the *Portugueſe* of the Country of *Jezzo*, which lay above *Japan*. But not reſting ſatisfied with the bare Relation, in the Years 52 and 53 they ſent out ſome dextrous Perſons to diſcover thoſe Coaſts, who paſſing beyond *Japan*, in the 50th Degree of Northern Latitude arriv'd upon the Coaſt of *Jezzo*, where they fell into a narrow Sea, yet broad and convenient enough to lead into the *Northern Ocean*. The oppoſite Shoars they call'd, *Het Compaigne Land*; and an Iſland ſeated in the middle of the Gulph they call'd, *Het Staten Eyland*.

Whether this Land of *Jeſſo* be annex'd to *Japan* or not, the Inhabitants of both Countries doubt; becauſe vaſt and inacceſſible Mountains interpoſe, which hinder the Communication. Neither doth it as yet clearly appear, whether this Land of *Jeſſo* is a part of *Tartary*, or whether by an Arm of the Sea divided from it. The *Chineſe* affirm, that *Tartary* runs 300 Leagues Eaſtward beyond their famous Wall; ſo that if we follow theſe, the Country of *Jeſſo* and *Japan* may ſeem to be annex'd to *Tartary*. But thoſe of *Jeſſo* ſay, that there runs an Arm of the Sea betwixt them and *Tartary*: Which Opinion may ſeem to receive ſome Confirmation from what thoſe *Hollanders* affirm, who were Shipwrack'd (ſome Years ſince) upon *Corea*, a Peninſula of *China*; they ſay, they ſaw there a Whale upon whoſe Back ſtuck an Harping Iron of *Gaſcony*: And the Credit of this Aſſertion not being

being queſtioned by any, it is moſt probable to be conjectur'd, that this Whale paſs'd from *Spitzberg* thorough the neareſt Arm of the Sea, rather than through the more remote. Be it how it will, we may hence ſafely conclude, that the Sea which lies beyond *Japan* and *Spitzberg* is paſſable, and that through more, perhaps, than one Arm or Channel, by which they Communicate.

But to go on, after the Experiments made by the Governors of the *Eaſt-India-Company* in the Years 52 and 53, they reſolv'd to proceed no further upon the Diſcovery, as well becauſe the Emperor of *Japan* interdicted the Navigation of Foreigners into *Jeſſo*, in regard, as they ſay, of the vaſt Tribute which he raiſeth annually upon the Silver Mines there; as becauſe they think it may little conduce to their Advantage to have this compendious way of Navigation diſcover'd. And therefore they have thought fit to prohibit all farther ſearch into the Navigation to *Jeſſo*, and the Countries adjacent; upon which very Reaſon they have endeavour'd to conceal their Auſtral Plantations.

Now concerning that Tract or Space which lieth betwixt *Spitzberg*, *Nova Zembla*, and the *Streights of Jeſſo*, we have no reaſon, for ought I ſee, to entertain any doubt; becauſe many of the *Muſcovite Itineraries* aſſure us, that the Coaſt of *Tartary* runs not Northward from *Nova Zembla*, but turns up very much towards the Eaſt; ſo that the Head Land of *Nova Zembla* is far the moſt Northern Part of all *Tartary*. This may likewiſe be collected out of the Hiſtories and Maps of *China*, which affirm, that thoſe who paſs from the Wall of *China* Northward, may in the ſpace of

14 Days reach the Sea. And the Coaſt of *Tartary*, which lies beyond the *Samoiedes*, ſufficiently teſtifieth the Neighbourhood of the Sea; foraſmuch as the further any Man advanceth towards the Eaſt, the *Muſcovites* have there obſerved large and Navigable Rivers. *Summary of the Diſcoveries about the North Eaſt Paſſages.* Philoſ. Tranſ. No. 118. p. 417.

But we find in the ſame *Philoſophical Tranſactions*, a Paragraph which ſeems to contradict the above mentioned Conjectures. It is an Extract of a Letter ſent from Mr. *Witſen*, viz.

I formerly thought Nova Zembla *had been a Continent; but I have ſince been better inform'd and retracted that Error. And whereas the late M.* Voſſius *would needs perſuade himſelf, as well as he did others, that there was a Paſſage to* Japan *by the North, and that the* Tartarian *Countries behind* Nova Zembla *did decline immediately towards the South, I did always oppoſe it, and think I can even demonſtrate the Impoſſibility thereof; ſo that what he wrote to encourage Mariners to that Attempt, was even directing them to the Point of Death, as it afterwards enſued.* Phil. Tranſact. No. 193. p. 494.

So that if it ſhould be admitted, that the Continent of *Aſia* and *America* are ſeparated by the Ocean, yet we may now reſt ſatisfied, that the Difficulties to be met with in a North Eaſt Paſſage to *Japan* are not to be ſurmounted, and poſſibly will never be attempted again.

THE PRESENT STATE OF TONQUIN.

CHAP. I.

Contains an Account of the Situation and Extent of this Kingdom; and of the Bounds of the ſeveral Provinces. A Deſcription of the Bay of Tonquin, *and the principal Rivers; with a particular Account of the wet and dry Seaſons, and the* Tuffoons, *or Periodical Hurricanes upon theſe Coaſts.*

Situation and Extent

THE Kingdom of *Tonquin* is bounded by the Province of *Yunam* in *China* towards the North; by the Province of *Canton* and the Bay of *Tonquin* towards the Eaſt; by *Cochin China* on the South, and the Kingdom of *Laos* on the Weſt: and extends from the Latitude of 17 to the Latitude of 23 and an half North; ſo that it contains about 400 Miles in Length, and in Breadth 150, in ſome Places; but the Breadth from Eaſt to Weſt is very unequal.

It

It is divided into eight Provinces, *viz.* 1. *Tenan*, 2. *Eaſt Province*, 3. *South Province*, 4. *Tenhoa*, 5. *Ngeam*, 6. *Weſt Province*, 7. *North Province*, and 8. the Province of *Cachao*; which are thus deſcrib'd by Mr. *Dampier*, who was ſome time in that Country. Provinces.

1. The Province of *Tenan* is bounded by *China* and the Sea of *Aynam* towards the South and Eaſt, and the Province call'd the *Eaſt Province* on the Weſt and North; it is but a ſmall Province, and the chief Produce thereof is Rice.

2. *Eaſt Province*, which ſtretches away from *Tenan* to the *North Province*, having the Province of *Cachao* on the Weſt, and the Bay of *Tonquin* or *Aynam* on the South: This is a large Province, conſiſting chiefly in Low Lands and Iſlands, eſpecially to the South-Eaſt. It is inhabited for the moſt part by Fiſhermen; has good Meadow and Paſturage, abounds in Cattle, and produces great Quantities of Rice. *Hean* is the Chief Town of this Province, and the Seat of the Governor.

3. *South Province*, which is a Triangular Iſland made by the Sea and the Rivers *Domea* and *Rockbo*. This Province alſo is very low Land, and has fine Meadow and Paſture Grounds, and abounds in Rice.

4. *Tenhoa*, bounded by the Kiver *Rockbo* on the Eaſt, *Weſt Province* on the North, and the Bay of *Tonquin* on the South: This alſo is low Land, produces Rice, and the Inhabitants of the South Parts drive a great Trade in Fiſhing, as do all thoſe of the Sea-Coaſts in general.

5. *Ngeam*, bounded by *Tenhoa* on the Eaſt, *Cochin China* on the South and Weſt, and *Weſt*

Province on the North: This is a large Province, abounding with Rice, Paſturage and Cattle, and being the Frontier againſt *Cochin China*, there is always a Body of Troops quarter'd there.

6. *Weſt Province*, bounded by *Ngeam* on the South, the Kingdom of *Laos* on the Weſt, the Province of *Cachao* on the Eaſt, and by the *North Province* on the North: This is a large Champion Country, a rich Soil, and does not want Wood and Paſture Grounds.

7. *North Province*, which is a large Tract of Land, making almoſt all the Northern Part of that Kingdom, having *Laos* on the Weſt, *China* on the Eaſt, and *Weſt Province*, *Cachao*, and *Eaſt Province* on the South: In this Province there is a great Variety of Mountains and Plains, Champion and Woodlands, and here the wild Elephants are chiefly found. It produces alſo great Quantities of Silk and Lack.

8. The Province of *Cachao*, which lies in the Heart of the Kingdom, and is bounded by the Eaſt, Weſt, North, and South Provinces: This Province alſo has great Variety of Mountains and low Lands, Woods and Champion, and is an exceeding pleaſant Country; the Soil generally a yellow Earth, and abounds in Rice, Silk, and Lack, which none of the Provinces are quite deſtitute of, tho' they have them not in the ſame proportion.

Bay of *Tonquin* deſcrib'd.

The Bay of *Tonquin*, by which the *Europeans* approach this Kingdom, according to *Dampier*, is made by the South Eaſt Point of *Champa*, which lies in the Latitude of 12 Degrees on the Weſt Side of it, and the Iſland of *Aynam*, which is about 18 or 19 Degrees North: This Bay is about 30 Leagues wide

in

in the broadeſt Place: In the middle there is about 46 Fathom Water, and good anchoring all over it. There are two great Rivers at the Bottom of the Bay, or rather one great River divided into two Channels; one of them is called *Rockbo*, the Mouth of which lies in about 20 Degrees 6 Minutes North Latitude; the other River, which is much larger and deeper, is called *Domea* by *Dampier*, from the firſt Town on the Banks of it, and lies in 20 Degrees 45 Minutes North Latitude. The Mouth of this River is twenty Leagues to the North Eaſt of the Mouth of *Rockbo*. There are many dangerous Shoals between theſe two Rivers, which ſtretch two Leagues or more into the Sea: And all that Coaſt, from *Cochin China* upon the Weſt to *China* in the Eaſt, is full of Shoals. By the River *Domea* the *European* Ships enter the Kingdom of *Tonquin*. There is a Bar of near two Miles broad at the Mouth of it; the Channel is about half a Mile over, having Sands on each Side. When Ships come hither, they wait for a Pilot to direct them; but they will not come off to take Charge of any Ship until there is a Spring Tide. The Mark of this River is a great high ridgy Mountain, call'd *The Elephant*, which muſt be brought to bear North Weſt and by North; then ſteering towards the Shore, 'till you come into ſix Fathom Water, which will be about two or three Miles from the Foot of the Bar, and about as much from a little Iſland call'd *Pearl Iſland*, which will then bear North North Eaſt, it will be proper to caſt Anchor, and wait for a Pilot, who will come off upon firing a Gun, if the Tides ſerve.

River *Rockbo*.

River *Domea*.

On

Bar at the entrance of it.

On paſſing over the Bar at half Flood, *Dampier* obſerved, they had 14 Foot and a half Water; and being got over the Bar, he found it deeper, and a ſoft Ooze: The River at the Mouth was about a Mile over; and when they had ſail'd about Five or Six Leagues up it, they paſs'd by the Village call'd *Domea*, lying on the Right or Starboard Side, where the *Dutch* Ships who trade hither always lie, never going higher: Their Seamen are very intimate with the Natives, having taught them the Art of Gardening, and live here with their occaſional Wives, as if they were at home: But the *Engliſh* chooſe to Anchor three Miles higher, where the Tide does not run ſo ſtrong. When Shipping arrives, the Natives immediately build a Town of Huts, and bring down their Women to let out, with ſuch other Proviſions as the Seamen want: But the Principal Trade of the Kingdom is carried on at *Cachao*, the Capital City, where the *Engliſh* and *Dutch Eaſt India Companies* have each of them their Factories. This City, *Dampier* tells us, lies about 100 Miles up the River, and about 80 from the Place where they came to Anchor. There is a delightful Proſpect all the way up the River, of a large, level, fruitful Country; conſiſting either of Paſture or Rice Fields: But there are no Trees to be ſeen, unleſs about their Villages, which are always encompaſs'd with them on all ſides, unleſs towards the River, to which they lie open. They are very numerous, and extremely pleaſant in the dry Seaſons.

Station of the *Engliſh* Ships.

Cachao the Capital City.

Pleaſant Country on both ſides the River.

The Town of *Hean* ſtands on the Eaſt ſide of this River, about Sixty Miles from the Place where the Ships lie at Anchor, and about Eighty from the Sea. A little below this

Hean Town.

this it is that the Rivers *Domea* and *Rockbo* divide, and running into the Sea Twenty Leagues aſunder, form an Iſland. The Town of *Hean* has about 2000 Houſes, inhabited chiefly by Poor People, and Soldiers who keep Garriſon here: But the Town has neither Walls nor great Guns to defend it. Here is one Street of *Chineſe* Merchants, who formerly liv'd at *Cachao*, but being too ſharp for the Natives in their Dealings, were ordered to remove from thence: Whereupon moſt of them left the Country, there being no conſiderable Trade but at *Cachao*, ſome few of them only ſettling themſelves at *Hean*; they are ſuffer'd ſtill to go to *Cachao* now and then, to buy and ſell Goods, but not to reſide there any time. Some of theſe *China* Merchants trade to *Japan* with raw and wrought Silks, bringing back chiefly Bullion in return. *Chineſe* at *Hean.*

The *Siameſe* and *Chineſe* bring up their Ships as high as *Hean* by the River *Rockbo*: But *Dampier* ſays, he could never learn that any *European* Ships came up ſo far.

From *Hean* to *Cachao*, which is not above twenty Miles, the Boats are uſually two Days getting up, the Stream running ſo very ſtrong againſt them, and no Tide to favour them.

The Kingdom of *Tonquin* is for the moſt part healthful, eſpecially in the dry Seaſons, when it is alſo very pleaſant. The Seaſons of the Year, as well there as in other Countries between the Tropicks, are divided into Wet and Dry, inſtead of Winter and Summer. Healthful Country. Seaſons diſtinguiſh'd into Wet and Dry inſtead of Summer and Winter.

The Weather does not alter all at once, but at the end of the dry Seaſon there are now and then gentle Showers, which precede the violent Rains; and towards the end of the

the Wet Months there will be ſeveral fair Days, which ſhew the dry time is coming on. Theſe Seaſons are generally much alike, *Dampier* obſerves, in all the parts of the *Torrid Zone*, on the ſame ſide the Line, and in the ſame Latitudes; except within two or three Degrees of the Equator, where the Winds and Weather are always variable and uncertain.

Countries near the Tropicks Hotter than thoſe under the Line.

But as to the Heat and Cold, it is obſervable, that thoſe Countries which lie near the Tropicks, eſpecially 3 or 4 Degrees within them, are much hotter than thoſe that lie under the Line; for which *Dampier* aſſigns theſe Reaſons, Firſt, the longeſt Day under the Equator is but Twelve Hours, and the Night anſwerable: But near the Tropicks the longeſt Day is Thirteen Hours and a half, and an Hour and a half being taken from the Night, the length of the Day and the ſhortneſs of the Night make a difference of three Hours. Secondly, ſuch Places as lie three Degrees within the Tropick, the Sun comes within two or three Degrees of the Zenith in the beginning of *May*, and having paſs'd the Zenith, does not go above three Degrees before it returns again; ſo that it is at leaſt three Months within four Degrees of the Zenith: And thus the Sun is Vertical almoſt from the beginning of *May* to the latter end of *July*; whereas when the Sun comes into the Equator it immediately haſtens away North or South; and his ſtay being ſo ſhort, the Heat cannot be ſo intenſe as near the Tropick, where he continues ſo long almoſt Vertical, and is ſo much longer above the Horizon every Day, and the Nights are ſo much ſhorter than they

are

are under the Line. There is this further Reaſon *Dampier* gives, why *Tonquin* and ſome other Countries are ſo exceſſive hot, namely, that it lies in a Bay where there are not thoſe Cool Breezes that frequently blow in other Places.

Wet Seaſons begin in *April* or *May*, and continue till *Auguſt*.

The Wet Seaſon begins here the latter end of *April* or the beginning of *May*, and continues to the latter end of *Auguſt*; in which time there are violent Rains, ſometimes for many Hours, and at others for two or three Days without ceaſing; but there are conſiderable Intervals of fair Weather: By theſe Rains are occaſion'd great Land Floods in all Countries between the Tropicks at their Annual Period; and this is the cauſe of the over-flowing of the *Niſle*, which runs a great way within the Torrid Zone: The River being ſwell'd by ſuch Rains, muſt of neceſſity over-flow the Low-lands of *Egypt* which lie in its way. And the Antients might as well have wonder'd at the over-flowing of any other River annually which riſes far within the Tropicks.

The Occaſion of the annual Floods near the Tropicks.

In *Auguſt* the Weather begins to be more moderate, both as to Rain and Heat; tho' there then falls ſome Showers. In *September* and *October* it is more temperate ſtill; and yet between the beginning of *Auguſt* and the latter end of *October* are thoſe violent Storms call'd Tuffoons (*Typhones*) which are ſo very fierce that the *Chineſe* dare not ſtir out of their Harbours till they are paſs'd: Afterwards there is no danger of Storms till the return of the Seaſon. It is further obſervable, that theſe Tuffoons uſually happen about the Full or Change of the Moon, and are preceded by very fair Weather, ſmall Winds, and a

Tuffoons or certain periodical Storms on the Coaſts of *Tonquin* and *China*.

clear Sky. Theſe ſmall Winds vere from the common Trade, which is at this time South Weſt, and ſhuffle about to the North or North Eaſt. Before the Storm there appears a boding Cloud very dreadful to look at, and is ſeen ſometimes twelve Hours before hand: When the Cloud begins to move apace the Storm may be expected ſuddenly. It uſually blows about twelve Hours very fiercely at North Eaſt, and is attended with Claps of Thunder, great Flaſhes of Lightning, and exceſſive Rains. It abates on a ſudden and falls quite Calm, and having continued ſo about an Hour, the Wind comes about to the South Weſt, and blows as violently from that Quarter as it did from the other.

November and *December* dry and healthful.

The Months of *November* and *December* are dry and healthful, and exceeding pleaſant. *January*, *February* and *March* are for the moſt part dry; but there are thick Fogs in the Mornings, and ſometimes cold driſling Rains: the Air is alſo very ſharp in *January* and *February*, eſpecially if the Wind be in the North-Eaſt. In *April* the Weather is moderately dry; neither too hot nor too cold.

Seaſons not all Years alike.

But tho' this be the ordinary ſtate of their Year, yet the Seaſons ſometimes alter a Month, or more; neither are they alike in all Years, for the Rains are ſome Years more violent and laſting than others; nor have they always Rain ſufficient to manure their Rice: *Tonquin*, as well as other Countries between the Tropicks, depends much upon the Annual Rains, or Floods, to moiſten and enrich their Ground; for if theſe fail they have hardly any Crop, and the Poor are reduc'd to a ſtarving Condition, and forc'd to ſell their Children, as they do in many other Parts of *India*

India in the like Diſtreſs, to preſerve their own and their Childrens Lives. But this is not ſo often the Caſe of *Tonquin* as it is of the Coaſts of *Malabar* and *Cormandel.*

The lower part of this Kingdom alſo ſometimes ſuffers by too great Rains, eſpecially if they happen unſeaſonably; but then their dry Lands yield the better Crops; ſo that they are not in the ſame danger of Famine as in a time of Drought; and their Poor, which, as has been obſerv'd already, are very numerous, oftner periſh for want of Imployment and a proper Care being taken of them, than from a Scarcity of Proviſions in this Country.

CHAP. II.

Contains a Deſcription of their Towns, Fortifications, Palaces, Buildings and Furniture; and treats of the Genius, Temper, Stature, Complexion and Habits of the Tonquineſe; *alſo of their Diet, Liquors, Feſtivals, Diverſions, Roads and Way of Travelling.*

THE Capital City of *Cachao* ſtands upon a riſing Ground, but level, on the Weſt ſide of the River *Domea*, having neither Bank, Wall nor Ditch to defend it. It conſiſts of about Twenty Thouſand Houſes, low built, with Mud Walls and Thatcht Roofs, a very few of them only being built with Brick and Tile: The principal Streets are very wide, but ill pitch'd and dirty in wet Weather; and there are ſeveral Ponds and Ditches full of black Mud, which in the dry Seaſon are very offenſive; but the Town is notwithſtanding

City of *Cachao* deſcrib'd.

look'd upon to be Healthful. Every Man in his back Yard, or ſome convenient part of his Houſe has a ſmall Arch'd Brick'd Building like an Oven, about Six Foot high, to ſecure his beſt Goods in caſe of Fire, which their Thatch'd Tenements are very ſubject to; but the Government, by way of Prevention, obliges every Man to keep a great Jar of Water at the Top of his Houſe, with Buckets; and if the Fire can't be extinguiſh'd this way, the Thatch is ſo contriv'd in large Panes of Seven or Eight Foot ſquare, that they can throw it off all at once; and they keep Hooks like thoſe uſed by our Fire-men, to pull down the Buildings that are in Flames: Whoever neglects to have his Jar of Water, his Buckets and Hooks in order, is ſeverely puniſh'd.

Palaces. There are Three Palaces in the City of *Cachao*, in the Chief of which the *Boua* or King has his Reſidence: It is ſaid to be about Three Leagues in Circumference, and has a Wall about Fifteen Foot high, and as many in thickneſs, fac'd on both ſides with Brick; and within the Palace, beſides the Buildings and Apartments of the King and his Courtiers, there are Parks, Gardens and Canals, as in the Royal Palaces of *China*.

There are Two other Palaces in *Cachao*, but very meanly built, in one of which the *Choua* or General reſides; before this there is a large Square Parade, with a Building running along one ſide of it, where the Generals and Mandarins ſit to ſee their Soldiers perform their Exerciſe; oppoſite to this is another low Building, where the Train of Artillery is kept, which conſiſts of about Fifty or Sixty Iron-Guns, from Faulcon to Demiculverin, Two or Three whole Culverin, and ſome Iron Mortars;

Mortars; but the Carriages of their Guns are for the moſt part ill contriv'd and out of repair.

There is alſo near this Palace a Stable of Two Hundred Elephants, kept for the War, or to carry the Generals and their Baggage; and another Stable of about Three Hundred Horſes. Stables of Elephants and Horſes.

There are no other Buildings worth taking notice of in *Cachao*, unleſs it be the *Engliſh* Factory, which ſtands at the North end of the City fronting the River; and tho' this be but an ordinary low built Houſe, it is one of the beſt in Town. The *Dutch* Factory joins to it on the South, but is not altogether ſo large. Engliſh Factory.

There are few Cities in *Tonquin*, beſides *Cachao*; *Hean* is one of the Chief, which conſiſts of about two Thouſand Houſes, and, like the reſt of them, lies open to the Country, having neither Wall or Ditch to defend it. Market Towns they have none, but every five or ſix Villages take it by Turns to have the Market held in one of them. Their Villages conſiſt of thirty or forty Houſes each, and ſtand very thick all over the Country. Theſe Villages are always ſurrounded by Groves of Trees in the flat Country, and encompaſs'd by large Motes and high Banks, thrown up beyond the Groves, to prevent their Houſes and Gardens being overflow'd in the wet Seaſon; for all the Land about them, at that Time, lies two or three Foot under Water, and they are forc'd to go up to their Knees to paſs from one Village to another, or make uſe of Boats; and their Habitations are then very dirty and uncomfortable. *Hean.* Villages.

In the dry Seaſons, the Motes which ſurround the Villages ſerve to fill the Canals with

with Water, which ſeparate their Grounds; and every Houſe ſtanding in the middle of a Garden, thus ſurrounded by Trees and Water, are extreamly pleaſant. In the Hilly Country they have no Motes, or Banks, thrown up about their Villages; and therefore may be ſuppoſed to be much more Healthful in the wet Seaſon, than thoſe in the flat Country. The Partitions in their Houſes are made with ſplit Cane, and their Rooms have no other Light than what they receive from a little ſquare Hole. Their Furniture conſiſts of Tables, Cabinets and Stools, and an ordinary Bed or two in their innermoſt Rooms; every Man alſo has a little Altar in his Houſe with an Image, and two Incenſe-Pots upon it, before which he performs his Devotions. They dreſs their Meat uſually in their Yards, or before their Doors, but in the rainy Seaſon make uſe of one of their outward Rooms, where they are almoſt blinded with Smoak for want of Chimneys. This People are courteous and obliging to Strangers, eſpecially the Trading Part of them, and mighty fair Dealers, they are not given to Tricking and Cheating, like the *Chineſe*: However, their *Mandarins*, or Magiſtrates, are ſaid to be Proud and Imperious; their Soldiery Inſolent; and their Poor, who are very Numerous, given to Thieving; inſomuch that Strangers are forc'd to keep a very ſtrict Watch over their Goods.

Furniture.

Genius and Temper.

They are reckon'd good Mechanicks, faithful and diligent when they are retain'd in Service, and ſo ſubmiſſive, that ſome have look'd upon them to be mean Spirited, and of a ſlaviſh Diſpoſition, produc'd by the Tyranny of the Government they live under; they

are

are Patient in Labour, but ſeem much dejected in Sickneſs; univerſally addicted to Gaming, from the higheſt to the loweſt, from which nothing can reſtrain them; they will play away their very Cloaths. Given to Gaming.

The Natives of *Tonquin* are of a Tawny Complexion, but not ſo dark as moſt of their *Indian* Neighbours; clean Limb'd, and of a middle Stature; they have long lank black Hair, which grows very thick, and hangs down upon their Shoulders; their Noſe and Lips are proportionable and well made, but their Faces are a little flattiſh and of an Oval Form. When they are about twelve or thirteen Years old, they dye their Teeth of a black or very dark Colour; this Operation takes up three or four Days, and they dare hardly take any Nouriſhment, the Compoſition being ſo Nauceous, or as ſome ſay Poiſonous: It is obſerv'd, that they are aſham'd of having white Teeth, like Brutes, but the true Reaſon of their blacking them is, no doubt, the prevailing Faſhion of the Country; which, how Ridiculous ſoever to Foreigners, muſt ever be follow'd by the Inhabitants, unleſs they would be pointed at and inſulted by the Mob, as well as by People of better Faſhion. Their Perſons. Dye their Teeth Black.

Their outward Habit is a long Gown, which is bound about with a Saſh, and 'tis ſaid, the Sexes are not diſtinguiſhable by their Habits. The Quality uſually wear Silk, but they never think themſelves finer than in *Engliſh* Broad Cloth, either Red or Green, and have Caps of the ſame Stuff with their Gowns. Inferior People, and Soldiers, generally wear Cotton Cloth, dy'd of a dark Colour; and the Soldiers upper Garments Habits.

reach

reach no farther than their Knees, but they have Drawers which come down to their mid Leg. Poor People generally go bare headed, except in the rainy Seaſons, when the Fiſhermen, and thoſe who are expos'd to the Weather, wear ſtiff broad brim'd Hats, made of Reeds, or Palm Leaves. The Poor People hardly ever wear any thing elſe but a Doublet and pair of Drawers, without either Shirt, Shoes or Stockings; they ſit croſs legg'd, after the manner of the *Aſiaticks*: They have a ſort of Couches or Benches cover'd with fine Matt, and rais'd about a Foot from the Ground all round the Rooms where they make their Entertainments; and on theſe their Friends ſit with an Alcove over their Heads, having a Cuſhion under them, and another at their Backs. And no People, 'tis ſaid, are more Sociable or Hoſpitable than the *Tonquineſe*.

Eating. The moſt common Diſh next to boil'd Rice is little bits of Pork ſpitted together, and roaſted. They eat alſo Fowls, Beef, Buffaloes Fleſh, and the Fleſh of Goats, Horſes, Dogs, Cats and Locuſts, with all ſorts of Roots, Herbs, Eggs and Fiſh; they ſometimes mince their raw Pork and make it up in Balls like Sauſage-Meat, and eat it without any other dreſſing. Their Bullocks they ſinge like Bacon Hogs, and having ſteep'd Slices of raw Beef in Vinegar three or four Hours, will eat it with a particular Guſt. Horſe Fleſh is eſteem'd as good as Beef, and the Poor People will eat the Fleſh of Elephants that die a natural Death; the Trunk is often made a Preſent to ſome Great Mandarin as a delicious Morſel. Frogs are another great Diſh with them; Sea Turtle they have plenty of, as alſo Crabs, Craw-Fiſh, Shrimps and Prawns; and they have a

Fiſh

Fiſh like an Anchovy, which they pickle; their ſmall Fiſh and Shrimps they throw into a Jar of Salted Water made very weak, which having ſtood a little time, is reduc'd to a Maſh or Pap, and this is call'd *Ballachaun*: Afterwards they draw off the Liquor from it, which they call *Neukmum*; and both Natives and *Europeans* uſe it as Sauce, and eſteem it equal to Soy. The Poor People eat the *Ballachaun* with their Rice, which gives it a very ſtrong Hogo; and indeed their boil'd Rice, which is their uſual Food, would be very inſipid without ſomething of this kind; therefore when they have no *Ballachaun*, they eat dry'd Fiſh or ſalted Eggs with it.

People of Quality are ſeldom without Fleſh, Fiſh, and Fowl at their Table every Day; their Meat is ſerv'd up in little Plates of Lacquer'd Wood, Ten or Twelve of which are brought in a ſort of a Voider of the ſame Lackquer'd Wood; the Meat being cut into little ſquare Pieces, they eat it with their Chop-Sticks as in *China*, and uſe neither Linnen, Knives, Forks or Spoons.

They have a way of keeping their Eggs ſeveral Years, by encloſing them in a Paſt made with Salt, Brine and Aſhes, and kept in an Earthen Pot that is ſtopt cloſe: Theſe they eat with their Rice when they live upon the Water, taking about the quantity of a Hazle-Nut with every Mouthful of Rice.

Their uſual Liquor is Tea, which is commonly ſold by Women in the Market Places; they have alſo a Spirit call'd Arack, which they ſometimes drink with their Tea, and ſometimes by it ſelf; but it is the worſt and moſt unpalatable that is to be found in *India*: However they eſteem it a great Cordial, Drink.

eſpecially after they have infus'd Snakes and Scorpions in it. Thus rectified, they look upon it to be an Antidote againſt Poyſon, and think they ſhew the greateſt Reſpect to their Friends, when they treat them with this Liquor.

Betel and Arek.

But the firſt thing they Entertain with when one comes to Viſit them, is Betel and Arek: In the Leaf Betel they wrap up ſeveral ſlices of the Arek Nut, and having dawb'd it over with Chinam or Lime, made into a Mortar, it is chew'd as our People do Tobacco; every Man keeps his Box, with ſeveral of theſe Betel Leaves ready made up, and prepar'd for chewing. The Great Men have fine gilded lacquer'd Boxes to keep theſe Doſes of Betel and Arek in, which are conſtantly offer'd to the Stranger as ſoon as he comes in, and muſt be accepted, on pain of being thought unmannerly: And this muſt be done with their Right Hand, the Left being ſeldom employ'd but in the vileſt Offices; nor can a Man be more unfortunate than to be found Left Handed among this People, or indeed in any part of *India*: It would be impoſſible for ſuch a one to gain any Eſteem amongſt them, if he were poſſeſs'd of never ſo many valuable Qualifications. But to proceed, After a Foreigner has ſome acquaintance with them, they will not fail once in two or three Days to ſend him a Preſent of Betel, and enquire after his Health, for which Preſent the Servant muſt have ſome ſmall Gratification if you would oblige the Maſter.

Left Handed Men avoided.

This Betel or the Arek which they eat with it, is a ſort of Opiat which lulls People that uſe it into a pleaſing Dream; and what makes the *Indians* delight in it the more, is, the Red

Colour

Colour which it gives their Lips, tho' the red Stuff they are perpetually ſpitting when they chew it, is not a little nauſeous to Strangers, nor does it ſmell very agreeably. The better ſort of People in *India* have a Servant whoſe ſole Buſineſs it is to carry a Pot after them to ſpit in when they chew Betel and Arek.

They have Two Publick Feaſts which they obſerve Annually, the chief of which is at the beginning of their New Year, and this commences at the firſt New Moon which happens after the middle of *January*, when they rejoice for Ten or Twelve Days ſucceſſively; and there is a ceſſation from all Buſineſs, all People put on their beſt Cloaths, and ſpend their Time in Gaming, Drinking and other Diverſions; and the Common People will be exceeding Drunk on theſe Occaſions. Feſtivals.

The other great Feſtival is after the getting in their Firſt Harveſt. The Firſt and Fifteenth Day of every Moon alſo are Holidays, when they perform their Devotions with a more than ordinary Zeal: At theſe Times alſo they bring Meat and Drink to the Sepulchres of their deceaſed Friends, which their *Bonzes* or Prieſts regale themſelves with when they are gone. Their Magiſtrates and Great Men alſo ſolemnize their Birth-Days every Year, as we do in this part of the World, when they are complimented by all their Relations and Friends.

A Comedy is acted at every Entertainment, and in this they are ſaid to excell, if we may rely upon the Judgment of our Travellers; they are uſually acted in the Night-time, and laſt from Sun-ſetting to Sun-riſe. Their Play- Comedies

ing does not hinder the Audience from Eating and Drinking; but they are uſually as intent upon the Feaſt as the Play that is acting.

Other Diverſions.

Their other Diverſions are Fiſhing and Hunting, but principally Fiſhing, their Rivers and Sea-Coaſts abounding with excellent Fiſh; and the Country not being ſo proper for Hunting on account of the many Rivers that run through it, and the little Cover there is for Game.

Travelling.

People generally Travel by Water, having the Convenience of ſo many Rivers; but their High Ways and Bridges are kept in very good Repair; and tho' they have no publick Inns, yet by the Road ſide a Traveller is ſure to meet with Water and Fire, and other Conveniencies to dreſs his Meat and refreſh himſelf.

The Baggage of their Generals and Great Men is uſually carried by Elephants when they take the Field; as for other Carriages by Land our Writers do not mention any, poſſibly becauſe there are few Places in the Country that have not the Conveniency of Water Carriage; but 'tis probable they make uſe of Porters in the Up-land Countries, as their Neighbours the *Chineſe* do; for they have very few Beaſts of Burthen.

CHAP.

CHAP. III.

Treats of their Manufactures, Trade, Shipping, Navigation, Soil, Husbandry, Plants, Animals and Minerals.

THIS Country produces great Quanti- Manufa-
ties of Silk, ſuch as Pelongs, Sooſees, cture of
Hawkins, Peniaſcoes and Gawſe; the Pelongs Silk.
and Gawſe are ſometimes plain and ſometimes flower'd. They make alſo ſeveral other ſorts of Silk, but theſe are chiefly bought up by the *Engliſh* and *Dutch*.

The Lacker'd Ware is another great Manu- Lacker'd
facture in this Kingdom, and eſteem'd the Ware.
beſt in the World next to that in *Japan*; and the Difference between the one and the other is not ſo much in the Paint and Varniſh as in the Wood, which is much better in *Japan* than here. The Lack of *Tonquin*, *Dampier* tells us, is a Gummy Juice which drains out of the Bodies or Branches of Trees, and is gather'd in great Quantities by the Country People; 'tis of the Thickneſs of Cream, and the natural Colour White: but the Air changes it and makes it look blackiſh: the Cabinets which are lacker'd with it are made of Pine-Tree, which is a Wood ſomething like Fir, but not ſo good, and their Joyners are but indifferent Artiſts. The Lacker Houſes are look'd upon to be very unwholſom from a poiſonous Quality which is ſaid to be in the Lack, making the Workmen break out in great Botches and Boils; and yet *Dampier* aſſures us, it has no ſtrong or unſavory Smell: The Lack can only be laid on in dry Weather, for as there muſt be ſeveral Coats, every one muſt be thoroughly

dry'd

dry'd before the other is laid on; when the outward Coat is dry, they poliſh their Work to give it a Gloſs, which is done chiefly by rubbing it. There is no better Glew than this Lack will make, and their Varniſhes are alſo compos'd of it; it is very cheap in this Country, but prohibited Exportation.

Earthen Ware. They make great Quantities of Earthen Ware of a grey Colour, but coarſe; however it is exported to all the *Malayan* Countries, and ſeveral other parts of *India*: From hence alſo is

Musk. Drugs. brought Turpentine, Musk, Rhubarb, and ſeveral ſorts of Drugs; but theſe, 'tis ſaid, come from *China* to them, which lies contiguous to their Country. They have alſo very fine Gold from thence; for they work no

No Mines Mines, either of Gold or Silver, or any other Metal themſelves, if they have any; their Silver is chiefly Imported from *Japan*.

Lignum Aloes. In this Country alſo may be had Lignum Aloes: *Tavernier* tells us, there is ſo great a difference in the Goodneſs and Price of this Wood, that it may be had from Three Crowns a Pound, to a Thouſand. If it be cloſe and Oily, a piece of the bigneſs of a Pea, thrown into the Fire, will perfume a Room as much as a dry piece as big as ones Fiſt. In this

Red Wood. Country is alſo found Wood for Dying, not much unlike the *Campeachy* Logwood, but not ſo large.

Trade ill manag'd, the People being little better than Slaves. Tho' *Tonquin* be full of Silk, they ſeldom apply themſelves to work it till the Shipping arrives; the People are kept ſo miſerably Poor by the Great Lords to whom the Lands belong, and whoſe Vaſſals they are, that they have not Money to purchaſe Materials, and therefore Foreign Merchants are often forc'd to advance them Money, and wait ſeveral

Months

Months till their Goods are wrought. But the *Dutch* who trade hither, frequently contract a ſort of Temporary Marriage with the Women of this Country, and make them their Factors to buy up Silk and Materials at the dead time of the Year: and employ the poor People when Work is cheapeſt, and by this means have their Goods ready when the Ships arrive. Many of the *Dutch* have rais'd good Eſtates, 'tis ſaid, by theſe Female Factors, who are faithful to them; and the Women have alſo enrich'd themſelves, and been Matches afterwards for the greateſt Lords, when their *Dutch* Husbands have left Trading thither.

Dutch make their occaſional Wives Factors.

The *Tonquineſe* make no long Voyages, or export any Merchandize in their own Bottoms, except Fiſh and Rice to ſome neighbouring Countries; moſt of the Trade is carry'd on by foreign Shipping; and indeed they have very few Veſſels that will bear the Sea. Goods imported into *Tonquin*, are Salt-petre, Sulphur, *Engliſh* broad Cloth, Cloth Raſhes, Pepper, and other Spices, Lead, and great Guns, of which the long Saker is moſt eſteem'd.

Trade carried on by Foreigners.

Theſe People ſeem much fairer in their Dealing than the *Chineſe*, and perform their Contracts punctually; only the Merchant, as has been obſerv'd already, is forc'd to wait ſeveral Months for the making his Goods, after he has advanced great Sums of Money. The King, who buys the Guns and ſome broad Cloth, is much worſe Pay than his Subjects, inſomuch that no Merchants care to deal with him, if they can help it.

Fair Dealers.

Shipping they have hardly any that deſerves the Name; their Veſſels are chiefly

Fiſher

Fiſher Boats, or a Sort of long Gallies, which are only fit for their Rivers or Sea Coaſts in very fair Weather: And as they have a very large Sea Coaſt, and many fine Rivers well ſtockt with Fiſh, their Fiſhery empolys a great Number of Hands, and many of them live with their whole Families upon the Water. Sea Turtle or Tortoiſes are very plentiful upon their Shoars.

A Great Fiſhery.

They abound in Rice, but have little other Grain, nor have they any Vines in their Country. Their Uplands, *Dampier* obſerves, are over-run with Purſlan, which they are forced to weed out of their Grounds, becauſe it hinders the Growth of other Herbs and Plants. They have two Crops of Rice every Year, if the Rains are ſeaſonable, and the Floods ſave them the Labour of Watering their Rice Fields; this Grain, as has been obſerv'd in *China*, being planted in Grounds that are reduc'd to a Hochpot or Pulp, and growing in Water till it is ripe; nor are they much concern'd, if their Grounds are overflow'd in Harveſt, for they will reap their Crop notwithſtanding, and hang up the Rice in little Bundles 'till it is dry, which it will ſoon be in this hot Country. They have Yams, Potatoes, and Onions in their Gardens: And for Fruits they have Plantons, Bonano's, Mango's, Oranges, Limes, Cocoa Nuts, Guava's and Pine Apples. Their Oranges are of two Sorts, large and ſmall; their large Oranges have a fragrant Smell, and moſt delicious Taſte, and may be eaten freely without Danger; they are admir'd by ſome Travellers as the beſt in the World. The other Orange is a ſmall round Fruit, with a ſmooth thin Rind, and a deep red both inſide and out; and tho' they

No Vines and little Grain, but Rice.

Garden Stuff.

Fruits.

they taſte almoſt as well as the other, are accounted a very unwholeſome Fruit, and occaſion the Flux. Oranges are in Seaſon in this Country from *October* to *February*. Their Limes are round, and have thin ſmooth Skins, and are as as big as an ordinary Lemon; they are full of Juice, but not near ſo ſharp as the leſſer Limes of other Countries.

The Betel Leaf, which is ſo much valued all over *India*, is very common in this Country. Mulberry Trees they abound with, and plant young Slips every Year, the Leaves whereof are reckon'd much better for the Silk-worms than thoſe of full-grown Trees; they ſeldom mind the Fruit of this Tree, and indeed it is a ſmall hungry Fruit, not worth their Care, our Merchants obſerve. They have the Fruit *Lichea* here, which has been deſcribed in *China*. Here is alſo good Timber for Shipping, as well as for Houſes, and the Pine Tree will ſerve for Maſts. Timber.

In the woody mountanious Part of this County, towards the North, are found Elephants of an extraordinary Size. Horſes they have not many, Cows and Buffaloes enough, and Hogs in abundance; but neither Lions, Aſſes, or Sheep, except ſome few of the laſt, that are kept for the King's Uſe: Neither do they abound in Deer or Hares; but have great plenty of Fowls both wild and tame, as Geeſe, Ducks, Hens, *&c.* Their wild Ducks they uſed to take only with Nets, till the *Engliſh* and *Dutch* came amongſt them, and taught the Natives to ſhoot them. They have a Sort of Locuſts about as big as a Man's Finger, which breed in the Banks of their Rivers and Ditches, and they are eſteem'd good Food by the Natives. There are no Animals.

ſweet Flowers found in their Gardens except one, which is call'd *Bange*, which grows like a large Noſegay upon a Shrub that creeps upon the Ground. There are very few ſmall Birds in the Country, but ſwarms of Gnats, which are very troubleſome, as well as their Ants, who are ſo miſchievous, *Tavernier* tells us, that they will eat through a Bale of Silk in Twenty Four Hours, and it will look as if it had been Sawn aſunder.

CHAP. IV.

Treats of their Learning, Liberal and Mechanick Arts, Language and Characters: Of their Government, Forces, Coin, Magiſtrates, Laws and Puniſhments.

Their Learning. NONE are capable of being preferr'd to any Offices or Poſts in the Government, unleſs they have taken their Degrees, and gone through a Courſe of Study here as well as in *China*; and their Learning is pretty near the ſame pitch, and the manner of taking their Degrees and their Examinations are perform'd in much the ſame manner; and therefore I ſhall not take up the Reader's time with repeating theſe things, but refer him to *China*.

Characters. The Characters alſo us'd by the *Tonquineſe* are the ſame with thoſe of *China*, tho' they have a different Dialect.

If we may believe *Dampier*, the *Malayan* Language is not ſpoken here, as *Tavernier* affirms; but their Language comes near the *Chineſe*, or rather is a Dialect of it.

They

They do not ſit Writing at a Table, as the *Europeans*, but hold their Paper with one Hand and Write with the other with a Pencil, beginning at the top and Writing to the bottom, as the *Chineſe* do. Their Mathematicks, Geometry and Aſtronomy does not exceed their Neighbours; but the Jeſuits have a little improv'd them of late. Writing.

Their Phyſicians don't ſtudy Books much, but ſpend their time in ſearching into the Natures and Qualities of Roots and Simples; and apply themſelves to underſtand the beating of the Pulſe: They never let Blood, but uſe Cauterizing, as in *China*. Phyſicians.

The People of *Tonquin* are pretty good Mechanicks, and have almoſt all kind of Handicrafts Men amongſt them; ſuch as Smiths, Carpenters, Turners, Weavers, Taylors, Potters, Painters, Paper-makers, Workers on Lacker, Bell-Founders, *&c.* One ſort of their Paper is made of Silk, and the other of the Bark of a Tree, which is pounded in large Troughs with Wooden Peſtles, and makes the beſt Writing Paper. Money-Changing is a great Profeſſion here, and manag'd by the Women, who are very dextrous at it, and will raiſe and fall the Price of their Caſh as artfully as our Stock-jobbers do their Stocks. Good Mechanicks.

This is one of the oddeſt Conſtituted Governments we have heard of: The Rightful Prince, it ſeems, enjoys little more than the Title of King; the General or Prime Miniſter is Maſter of all the Treaſure and Forces of the Kingdom, and to him all Men make their Court; and thus it has been for the laſt Hundred Years. The King or *Boua* has been ſucceeded in the Title by one of his Sons, and the Heir of the General or Prime Miniſter Government.

ſucceeds to the Power and Adminiſtration of the Government, and is called the *Choua*. The firſt of the Family of the *Choua* who depoſed his Sovereign, thought fit to let him however retain the Stile and Title of King, that the leſs Notice might be taken of his Uſurpation. The King of *Tonquin*, it ſeems, was antiently King of *Cochin-China* too, and uſed to conſtitute a General in each Kingdom with an almoſt unlimited Command.

The General of *Cochin-China*, either prompted by his Ambition, or having taken ſome diſguſt, threw off his Allegiance, and ſet up for himſelf. The *Tonquin* General obſerving his Succeſs, ſoon follow'd his Example, and poſſeſs'd himſelf of all the Revenues and Forces of the Crown; making the King or *Boua* a kind of Priſoner of State in his own Palace, where he is allow'd to take his Diverſions with his Women and Children; and at certain ſeaſons receive the Mock Homage of the Mandarins, and the Acclamations of the People; who are ſtill ſo devoted to him as to pray for his Proſperity, and think nothing can be of worſe Conſequence to them than his dying without Iſſue: even the *Choua* pays him the profoundeſt reſpect before the People, and declares that he takes upon him the Adminiſtration of the Government only to eaſe his Prince of the Trouble, and that he may enjoy his Pleaſure without Interruption or Reſtraint: Foreign Ambaſſadors alſo conſtantly addreſs themſelves to the *Boua* as if he was ſtill veſted with Sovereign Power; but except this Shadow of Royalty which he receives on certain ſpecial Occaſions, he has very little Reaſon to look upon himſelf as a King: His Attendants are not very numerous, and all

of

of them put about him by the *Choua* : Theſe are inſtructed alſo not to ſuffer any of his Subjects to approach him who are not in the General's Intereſt, neither is the *Boua* ſo much as allow'd a Guard ; while all Offices Civil and Military, the Forces and the Revenue are at the diſpoſal of the *Choua*, who has his Guards of Horſe and Foot and Elephants to the Number of two or three hundred, always in readineſs, with an Army of thirty thouſand Men quarter'd in and about the Capital City of *Cachoa*, and not leſs than ſeventy or eighty thouſand in Pay in other Parts of the Kingdom. Theſe are moſt of them Foot, and arm'd with Match-Locks, and broad Swords. The Soldiers are taught to make their own Gunpowder themſelves in little Hand Mills that are given them for that purpoſe, but they are ignorant of the Art of corning it here, as well as in other Parts of *India* ; every Soldier carries a Cartouch Box, in which he has little hollow Canes fill'd with Powder which hold juſt a Charge ; and no People, 'tis ſaid, will load and fire quicker than theſe ; they keep their Arms very bright, and cover them with a lacquer'd Cane in bad Weather ; every File conſiſts of ten Men, which is led by an Officer when they March, but how deep their Files are when they Engage our Travellers don't inform us : It is reaſonable to ſuppoſe that they do not obſerve much better Order than their Neighbours, who are eaſily broke if you can ſuſtain the firſt ſhock. Their Soldiers are uſually good Bodies of Men, every Village being oblig'd to ſend the beſt Men they can pick out ; and *Dampier* tells us, the Way of trying which are like to prove the braveſt Fellows is by their Stomachs, and that Forces.

the

the greateſt Eaters are choſen for the General's Guard.

Shooting Matches are frequently appointed, to make them good Markſmen, and every one is rewarded according to the Shot he makes, and he that makes the worſt of the File is oblig'd to do double Duty the next time he mounts the Guard.

The greateſt Part of their Forces are kept upon the Frontiers of *Cochin China*, who are almoſt their only Enemies, and between the Out-Guards of each Kingdom there happens frequent Skirmiſhes; but it is very rarely they come to a general Engagement.

March of the Army.

The Army can never take the Field but in the dry Seaſon, there is no marching or encamping during the Rains. When the Army marches, the Generals and principal Officers are mounted upon Elephants in little wooden Apartments, they carry no Field Pieces with them, but ſome long Guns about ſix or ſeven Foot in the Barrel, which are reſted upon Crutches when they Fire them, and are us'd to clear a Paſs, or fire croſs their Rivers; they take little Baggage with them, and ſeem prepar'd rather for light Skirmiſhes than a pitch'd Battel.

Gallies.

This Prince's Naval Forces are inconſiderable, conſiſting only of Gallies about ſixty or ſeventy Foot long, and very narrow; the Head and Stern are rais'd Ten or Twelve Foot above the Water, but the middle are not above two Foot from it; the Captain ſits in the Stern, which is finely Painted and Gilded, and the Soldiers, who are always the Rowers, have a Covering over them to keep them dry; they puſh their Oars from them and plunge them all into the Water at once, there being a Perſon

a Perſon that keeps Time and gives the Word, whom the Rowers anſwer in a hoarſe Voice. Theſe Veſſels do not draw above two Foot and a half Water, and are of no Service at Sea but in very calm Weather. They employ their Soldiers both upon their Rivers and Roads to prevent the Running of Goods; they alſo ſerve to keep Watch in their Towns and Villages, and particularly at *Cachoa*; while they are on the Watch they are only Arm'd with long Staves; they are very inſolent and troubleſome to thoſe who paſs them, and it is in vain to complain of ill uſage, their Officers, to whom only they are accountable, not being very ready to receive Complaints againſt them, but will rather extort a Fine from ſuch Perſons as are brought before them; however for a little Money a Man may paſs their Watch in the Night pretty quietly.

Here are no Courts of Judicature, but any ſingle Magiſtrate may cauſe an Offender to be brought before him, and inflict ſuch Puniſhments upon him as are agreeable to the Laws of their Country without and formal Proceſs, nor is any Time allow'd for an Appeal, but Sentence is executed immediately. No Courts of Juſtice.

Beheading is the uſual Puniſhment for Murder and other Capital Crimes; and this is uſually perform'd before the Offender's own Door, or where the Fact was committed: The Criminal is ſet upon the Ground with his Legs ſtretched out, and the Executioner with a Back Sword ſtrikes off his Head at a blow. Theft is not puniſhed with Death, but by cutting off a Member, or part of one, according to the Nature of the Offence; ſometimes one Joint of a Finger, and ſometimes the whole Finger; and for greater Offences the whole Hand. Puniſhments.

Hand. A Woman for Adultery is thrown to an Elephant, who tramples her to pieces.

For other Offences Criminals are loaded with Iron Chains and great Wooden Clogs; and ſometimes have heavy Boards made like a Pillory and hung about their Necks for a Month together: But the common Puniſhment is a certain number of Strokes with a ſplit Bambou upon their naked Bodies. When a Perſon has undergone any of theſe Puniſhments, he is look'd upon as infamous. Debtors are often condemn'd to become Priſoners to their Creditors, and work for them till their Debts are paid; during which time they live on Rice and Water, and undergo ſuch other Diſcipline as the Creditor pleaſes.

Eunuch Mandarins.

Moſt of their Magiſtrates are Eunuchs, and few can have Acceſs to their Prince without their leave. Every Governor or Mandarin is abſolute in his Province; they are ſaid to be Imperious and Covetous beyond meaſure. When a Eunuch Mandarine Dyes, all his Wealth falls to the Government, which is one reaſon their Extortions are ſo little taken notice of. To the Oppreſſion and Injuſtice of theſe Mandarins, is imputed that general Poverty and want of Trade ſo remarkable in this Country; notwithſtanding it is ſtock'd with all Materials and Merchantable Goods: If they would allow the People Money enough to furniſh themſelves with Goods to Work on, few Countries would be Richer.

There is another Vice, if it may be call'd ſo, which the Eunuch Mandarins are given to, not much leſs abſurd than the other; and that is, their playing with Young Wenches: And as their own Careſſes muſt be very inſipid, they will frequently recommend their Girls

Girls to the *Europeans* who Trade thither, and take it kindly if they will accept them. Moſt of the greateſt Poſts being given to *Eunuchs*, *Dampier* tells us of ſome who have caſtrated themſelves, that they might be qualified for an Office.

Once a Year an Oath of Fidelity is adminiſter'd in every Province to the Subject, and upon this Occaſion every one drinks a Cup of Blood of ſome Fowl mixt with *Arack*, which is eſteem'd the moſt ſolemn Tie they can lay themſelves under. Oaths.

I can't learn they have any Coin of their own, but they make uſe of foreign Coins here, particularly *Spaniſh* Reals; they make Payments alſo with little Pieces of Silver like the *Chineſe*, which paſs by Weight, and have always their Scales about them. Coin.

CHAP. V.

Of their Religion, Temples and Superſtition.

THeir Religion is much the ſame with that of the *Chineſe*, and they expreſs the ſame Reverence for *Confucius*; which is not to be wonder'd at, having been antiently a Province of that Kingdom. They have a great variety of Images, of which the moſt Common are the Horſe and the Elephant. Their Pagodes, or Temples, in the Country are mean wooden Buildings cover'd with Thatch, and ſometimes but juſt big enough to hold the Image that is plac'd in them; they are ſomething better in their great Towns. Their Prieſts lead a very auſtere Life, which their Religion Pagan.

Poverty in ſome meaſure compels them to; having little to ſubſiſt on, but the Offerings of the poor People, which are frequently no more than two or three handfuls of Rice, a little Betel, or ſome ſuch trivial Preſent. They live in poor Houſes near their Temples, where they attend to offer up the Prayers of the People, who bring them their Petitions in Writing: Theſe the Prieſt reads aloud before the Idol, and afterwards burns them in the Incenſe Pot, the Petitioner lying all the Time proſtrate on the Ground.

People of Quality ſeldom come to their Pagodes, *Dampier* informs us, but chooſe ſome open Court about their own Houſes to offer up their Prayers in, one of their Attendants reading the Petition inſtead of a Prieſt, while the Maſter lies proſtrate on the Earth: In this Paper is recited an Account of all the Bleſſings the Perſon has receiv'd, ſuch as Health, Riches, Honour, the Prince's Favour, and long Life, if he be old; and concludes with a Prayer for a Continuance and Increaſe of them; after which the Reader ſets the Paper on fire with the burning Ruſhes which ſtand lighted in an Incenſe Pot, and afterwards flings three or four little Parcels of fine gilded Paper into the Fire, which are conſumed with it. But, from the Incenſe Pot which *Dampier* mentions, I make no Queſtion but this Worſhip is perform'd before their Houſehold Gods, before whom an Altar is always erected. To proceed, there being great ſtore of good Proviſions dreſs'd on theſe Occaſions, the Maſter riſes up and orders his Servants to fall to and make their Hearts merry; ſo that theſe People ſeldom perform any Act of Worſhip, but the Poor or their

Depen-

Dependants have Reaſon to bleſs them; their Devotion is always attended with Acts of Charity and Benevolence, the genuine Fruits of true Piety.

They ſtudy Aſtrology much in this Country, and conſult the Pretenders to this Art on every Occaſion. They are mighty Obſervers of Times and Seaſons, of lucky or unlucky Days; and as they give Names to every Hour in the Day, ſuch as the Tyger, Bear, Horſe, *&c.* the Beaſt which deſcribes the Hour any Perſon happens to be born in is always avoided, under an Apprehenſion that this Beaſt will ſometime prove fatal to him. *Tavernier* tells us of a Prince that would never give Audience, or ſtir out of his Palace in the Hour of the Horſe, in which he was born, for fear of ſome unlucky Accident. The meeting a Woman when they firſt go out in a Morning is eſteemed ominous, and they will go back again on ſuch an Occaſion, and not ſtir out for ſeveral Hours. The Chriſtian Religion, we are told by the Jeſuits, has made a conſiderable Progreſs in this Kingdom of late Years, that they have built ſeveral Churches, and made many Thouſand Converts. But *Dampier* informs us, that when he was at the Biſhop's Palace at *Hean*, which ſtands at the North End of that Town on the Side of the River, the Miſſionaries told him, that the King and Court were very averſe to their Religion; tho' the poorer People were inclin'd to embrace the Chriſtian Faith. And *Dampier* thinks theſe were only brought over by the Rice that was diſtributed amongſt them by the Miſſionaries. Thoſe Fathers, it ſeems, durſt not openly own their Miſſion, but liv'd here as Merchants, and were not ſuffer'd to reſide

Superſtition.

Chriſtianity.

at *Cachoa*, but when the *Mandarins* ſent for them to inſtruct them in the Mathematicks, or to mend their Clocks and Watches; and they frequently took thoſe Opportunities to make Converts.

CHAP. VI.

Treats of their Women, Marriages, Mourning and Funeral Rites.

Marriages. WIves are purchas'd here as in *China*, and the People are not ſtinted to any Number, unleſs by their Poverty; and in time of Scarcity the Poor are often compell'd to ſell both their Wives and Children for Food. Men of the beſt Quality in *Tonquin*, *Dampier* aſſures us, will offer their Daughters to the Merchants and Officers who come to Trade there, tho' they know their ſtay will be but a few Months. One great Inducement to this is the Hopes of mending the Breed, and that their Poſterity may be of a whiter Caſt than themſelves: For however the Blacks may value themſelves upon the darkneſs of their Complection, this tawny Generation think the nearer they approach to white the greater is their Beauty; beſides it ſeems the Women think this as lawful a Way of getting Money as any other, and ſome of them lay up Fortunes by it; but if it ſhould be otherwiſe, and their Children ſhold prove burdenſome, they have the liberty of ſelling them. As this is Cuſtomary there, it muſt be preſum'd to be practis'd with leſs Reluctance than it would be in this part of the World; and if Women amongſt us, to hide their Failings,

ſings, make no ſcruple to procure Abortion, or even to murder their Infants; it is not much to be wonder'd at, that other Nations ſhould ſometimes ſell them to preſerve their own and their Childrens Lives.

They are very profuſe in their Weddings, and it muſt be a poor Man when the Feaſt does not laſt three Days. One may divorce his Wife for a very ſlight Cauſe; but the Woman has not the ſame Privilege, unleſs for ſome very notorious Crime: All the Ceremony that is us'd at theſe Divorces is taking one of the Husband's, and another of the Wife's Chop-ſticks which they eat with, and breaking them in half; one half is given to the Wife, and the other the Husband keeps: but the Man is bound to reſtore the Goods he had with his Wife, and to keep the Children. If a Woman be convicted of Adultery, ſhe is thrown to an Elephant who is bred up for theſe Executions; the Beaſt having toſs'd her up in the Air, ſtamps her to pieces when ſhe falls on the Ground.

The *Tonquineſe* Bury, and do not Burn their Dead. There are no common Burying Places, but every one is bury'd in his own Ground, and within a Month afterwards a great Feaſt is made at the Grave, at which Solemnity the Prieſt by his Office aſſiſts: If the Deceas'd was a Man of Quality, a Tower of Wood is built over his Grave ſeven or eight Foot ſquare, and about five and twenty Foot high: Hither the Country People of the Neighbourhood reſort, and find great Plenty of Proviſion of all Sorts in little Sheds or Houſes built up at about twenty Yards diſtance from the Tower: The People being aſſembled, the Prieſt aſcends the Tower, and makes

Funerals.

makes a Speech upon the Occaſion; after which he comes down, and the People ſet fire to the Tower, which, being ſlightly built and cover'd with thin painted Boards, is ſoon conſum'd to Aſhes: after which the People fall to eating and drinking, and are very merry upon theſe Occaſions. *Dampier* tells us, he was at one of theſe Solemnities, where he ſaw fifty or ſixty Hogs cut out, and the greateſt quantity of Oranges for the Entertainment of the Gueſts that he had ever ſeen together while he was at *Tonquin*.

Funeral of the King.

When the King of *Tonquin* dies he is laid in State for ſixty five Days, and Meat is ſerv'd up to his Table every Day as if he was alive, which the *Bonzes* and the poor People have divided amongſt them. At the end of the 65 Days the Corps is Interr'd with great Pomp at the Burying Place of the Royal Family, the Ground being ſpread all the Way with Violet colour'd Callicoe, which is the King's Colour; and tho' the Tombs are not above two Days Journey from *Cachao*, the March uſually takes up ſeventeen Days. The *Mandarins* both Civil and Military wear Mourning, *Tavernier* tells us, for three Years, thoſe of the Houſhold nine Months, the Nobility ſix, and the Common People three Months: but there are no Shows or Diverſions allow'd for three Years, except at the Coronation of the ſucceeding Prince.

THE

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PRESENT STATE

OF

COCHIN-CHINA.

CHAP. I.

COCHIN CHINA, if we take in *Chiampa*, which is look'd upon to be a Province (or at leaſt Tributary to it) extends from the Eighth Degree of North Latitude to the Seventeenth, and conſequently is upwards of 400 Miles in length, and it is about 150 in breadth: It is bounded on the N. by *Tonquin*, by the Sea of *China* on the Eaſt, the *Indian* Ocean on the South, and the Mountains of the *Kemois* and the Kingdom of *Cambodia* on the Weſt: It is call'd by the Natives *Anam*, or the Weſt Country, lying to the Weſtward of *China*. Some will have this Country more Temperate than *Tonquin*, which if it be, muſt proceed from its lying more open to the Sea, and being refreſh'd with Sea

Situation and Extent.

Sea Breezes. Both Countries lie upon a Flat, and are annually overflow'd about the ſame time; conſequently the Seaſons are the ſame, and the Lands equally fruitful in Rice; which requires no other Manure but the Mud the Waters leave behind.

Provinces. It is divided into five Provinces, *viz. Sinuva, Cachiam, Quamgum, Pulocambi* and *Renan*: The King keeps his Court in the Province of *Sinuva*, which lies contiguous to *Tonquin*; but Travellers do not acquaint us with the Situation of the other Provinces; nor do they take upon them to deſcribe any of their Towns: Only we are told, that the City where the King reſides, lies in about 16 Degrees North Latitude, and that the Chief Town of the little Tributary Kingdom or Province of *Champa*, bears the ſame Name with the Province, and is ſituate on the Sea Coaſt, in the 12th Degree of North Latitude.

Buildings They build their Houſes two Stories high, and in the time of the Floods retire into their upper Rooms, having a Communication with one another by Boats. They ſit croſs Leg'd upon the Floor, which is cover'd with Matts, and the better ſort have Couches or Seats which ſtand againſt the Wall, rais'd two or three Foot above the Floor, with Tables before them when they eat. They are ſaid to reſemble the *Chineſe* in Stature, Features and Complexion, but wear their Hair at full length, like their Neighbours of *Tonquin*. They wear Silk Gowns or Veſts of various Colours one upon another, and ſwathe their Legs and Thighs with Silk inſtead of Breeches, and have a ſort of Slippers, or Sandals. Their Diet and manner of Eating and Drinking is the ſame with the *Tonquineſe*, and therefore I ſhall

Cuſtoms not different from the *Tonquineſe*.

Habits.

Diet.

ſhall not weary the Reader with the Repetition of them; only mention their Birds-Neſts, which are reckon'd ſo great a Rarity in *Europe* as well as the *Indies*. Theſe Neſts are built by a ſmall Bird like a Swallow, in the Rocks upon the Sea Coaſts, and are compos'd of the Sea Froth, and a Juice from the Birds Stomach, which hardens with the Sun, and is almoſt tranſparent: This being ſoften'd in warm Water, is pull'd in pieces and put into Broth, and is mighty nouriſhing, and by many People is ſaid to be of a moſt Dilicious Taſte; but in this I perceive all are not agreed. Birds Neſts.

Animals, both Wild and Tame, they have the ſame here as in *Tonquin*; and plenty of good Silk; they have alſo the ſame kind of Trees and Plants, and one ſort of Timber which is not mention'd to be in *Tonquin*; it is ſo heavy and ſolid that it ſerves for Anchors. They have alſo the Aquila Tree, a Wood of a fine ſweet Scent, which grows upon the Mountains of *Kemois*: The Wood of the Old Trees has much the moſt fragrant Smell, and is call'd Calamba, which the King reſerves to himſelf: This is ſuppos'd to be the ſame with Lignum Aloes, and is highly valued in *China* and *Japan*, where they uſe a Block of it for a Pillow, among thoſe *Indian* Nations which burn their Dead, they conſume great Quantities of it in the Funeral Pile. Animals, Manufactures. Plants. Calamba or Lignum Aloes.

The People of *Cochin China* are ſaid to be very courteous and obliging to Strangers, but from their uſage of the *Engliſh* (which will be ſhewn hereafter) this ſeems to be a Miſtake, unleſs the barbarous uſage our Country Men met with, proceeded from ſome very high provocation: But however that might be, certain it is, that what is told us of their excelling Temper of the People.

Arts and Sciences. in Arts and Sciences, and particularly in Gunnery, is not much to be depended on. The Jeſuits aſſure us, that they will hit a Mark with a great Gun as exactly as a *European* can with his Firelock; which if it was true, none of their Neighbours would be able to ſtand before them; for he is reckon'd a bold Fellow, in that part of the World, that dare fire a great Gun without a Train. By the way, whenever we ſpeak of the Strength of any of our *European* Fortifications in *India*, it is not that they would be able to hold out againſt *European* Engineers, but they do well enough in a Country where a few great Guns mounted on a ſlight Wall, is ſufficient to denominate the Place impregnable. And when our Writers tell us, that their Gallies, which are ſo narrow and ſlightly built, are mounted with Cannon like our Men of War, they certainly make but little uſe of their own Judgments, and only tranſcribe Father *Borri*, or ſome of his driveling Brethren, who will lie for lying ſake; for it is not to be imagin'd what Advantage the Fathers can propoſe to themſelves or their Religion, by propagating theſe fooliſh Stories. To proceed, the *New Eaſt India Company* having erected a Fort on the Iſland of *Condore*, which belongs to *Cochin China*, and continued two or three Years in Poſſeſſion of it: We have receiv'd a more exact Account of that Iſland than of any other part of the *Cochin Chineſe* Dominions, and are let into a better Notion of that People than we receiv'd from the Jeſuits.

Pulo Condore deſcrib'd. *Pulo Condore*, or the Iſlands of *Condore*, lie in the Latitude of 8 Degrees 40 Min. North, and are 20 Leagues South and by Eaſt from the Mouth of the River *Combodia*; the largeſt, which

which is the only inhabited Iſland, is between four and five Leagues long, and three broad, in the wideſt Part of it; the largeſt next is about three Miles broad, and half a Mile over, and with the other forms a commodious Harbour. Theſe Iſlands have very great Quantities of Timber in them, fit for any Uſe, and there is one Tree call'd the Damar Tree, about 3 or 4 Foot Diameter, from which is drawn a kind of Turpentine or Tar. Their Fruits are Mangoes, a Fruit like a Grape, which grows on Trees; and wild Nutmegs, which are like the true only in Shape: There is alſo the Cabbage Tree, which Mr. *Lockyer* takes to be only a wild Coco. For Animals, there are Hogs, Lizards, and Guanoes; there are alſo Parrots, Parakites, Pidgeons, and wild Cocks and Hens about the Bigneſs of a Crow; they have alſo Limpits and Muſſels, and Plenty of green Turtle or Tortoiſe.

Trees.

Fruits.

Animals.

There are ſeveral ſmall Brooks of freſh Water in theſe Iſlands, which are full ten Months in the Year; they are dry'd up in *April*, but fill'd again in *May*, when the Rains fall. *Dampier* recommended theſe Iſlands as a proper Place for the *Engliſh* to eſtabliſh a Factory.

The Inhabitants are *Cochin Chineſe*, and ſpeak the *Malayan* Language; their chief Employment is to draw off Tar from the Damar Trees above-mentioned, and to catch Turtle, of which they make Oil, and ſell in *Cochin China*. They brought their Women on board, *Dampier* tells us, and offer'd them to the Sailors; and this is a common thing, he obſerves, in this and the neighbouring Countries. As to their Religion, *Dampier* ſays, he obſerved a little Idol Temple in the Iſland, with

Produce.

the Image of an Elephant, about five Foot high, on one Side of the *Pagoda*; and the Figure of a Horſe on the other Side, not quite ſo large: The Temple was a low built wooden Building, and thatch'd like their other Houſes.

The new *Eaſt India* Company, in the Year 1702, encourag'd, I preſume, from what Mr. *Dampier* had related of the Commodiouſneſs of this Place for a Factory, built a Fort of Earth here, mounted ſome great Guns, and fenced it in with Paliſadoes inſtead of a Ditch.

Settlement of the *Eaſt India* Company at *Condore*

Mr. *Lockyer*, in his Voyage to *Canton*, touched at this Settlement in the Year 1704. He ſays, they found about 45 *Europeans* there, Companies Servants and Soldiers, 7 or 8 *Topazes*, which are a tawny mingled Breed the Company entertain in their Service, and 15 *Bugeſſes*, Natives of *Maccaſſar*, or the *Celebes*, who are the beſt Soldiers the Company can meet with in *India*, but have more than once prov'd treacherous to the *Engliſh*.

There are two or three ſmall Villages in the Iſland, it ſeems, with whom the *Engliſh* were not in very good Terms, and therefore would not ſuffer the Inhabitants to have any Arms in their Houſes on any pretence. There is no doubt but the *Cochin Chineſe* would have driven the *Engliſh* from this Settlement, or rather never ſuffer'd them to build a Fort there, if they had been thoſe able Soldiers the Jeſuits repreſent them; and their ſubmitting to it is a Demonſtration, that their Skill in Military Affairs is not much greater than their Neighbours: They muſt be a very warlike People, and ſpecial Engineers, that durſt not attempt an inconſiderable Redoubt, defended by 40 or 50 Men, whoſe Skill in Military Affairs was

was not very conſiderable, how well ſoever they might underſtand Trade; and yet, had it not been for the Treachery of the *Bugoſſes*, who ſet the Factory on Fire, and maſſacred the *Engliſh* in their Beds, (3 *March*, 1705.) the *Cochin Chineſe* never durſt have attack'd the *Engliſh*; the Advantage they took of that Diſtreſs, and their Cruelty to thoſe that ſurviv'd, is a ſufficient Evidence they would have fallen upon them before, if they had not been ſenſible of their own Weakneſs. The Account of this Tragedy, we have in a Letter from Mr. *Cunningham* to the *Engliſh* Supercargoes in *China*, which I ſhall take Liberty to tranſcribe, *viz.*

Deſtruction of the *Engliſh* Settlement at *Pulo Condore*.

Gentlemen,

'BEFORE this comes to your Hands you may have heard of the Overthrow of the Settlement at *Condore*, whereof I ſhall here give you a farther Account, and what relates thereto, that you may impart the ſame to our honourable Maſters. Our *Maccaſſar* Soldiers had been threaten'd for letting two of our Slaves eſcape their Cuſtody, whereupon it ſeems they did meditate a cruel Revenge; for on the 2d of *March*, at Midnight, they ſet Fire to the Fort, and at the ſame Time kill'd the Governor, Mr. *Lloyd*, Captain *Raſhwell*, Mr. *Fuller*, and others, to the Number of nineteen; Dr. *Pound*, Mr. *Chitty*, and Captain *Dennet*, with eight or nine more, made their Eſcape in a Sloop to *Malacca*, I ſuppoſe, and from thence to *Batavia*: Thoſe that remained were ſo diſpers'd, that there were ſcarce two together: I took to the *Cochin Chineſe* for their Aſſiſtance, but their Fear was ſo great

'great, that they only went about to barri-
'cado themſelves. The *Maccaſſars* having
'perpetrated this Villany, got into a *Cochin*
'*Chineſe* Prow to put to Sea, but were aſ-
'ſaulted by the People of a *Cambodia* Veſſel,
'which was then at the Iſland, with the Aſ-
'ſiſtance of our Armourer, who kill'd one
'of them, and mortally wounded two more,
'which made them put a-ſhoar again, and
'make their Eſcape into the Woods. In the
'Morning betimes the *Cochin Chineſe* took
'Poſſeſſion of the Fort, fearing, I ſuppoſe
'we ſhould have join'd with the *Cambodians*,
'to carry away what the Fire had not de-
'ſtroyed; for being got together, we were
'ſixteen *Engliſh*, four of which were dange-
'rouſly wounded, ſix *Topazes*, and about 20
'Slaves; too ſmall a Number to cope with
'them, who were above 200. The *Chineſe*
'being like ſo many Cyphers, and the *Ma-*
'*draſs* Sloop in *Cochin China*, obliged us to
'deſire their friendly Aſſiſtance; whereupon
'the Money was all put into Cheſts, and
'the moſt Part weigh'd, and carry'd into
'their Cuſtody: During which Time the
'*Maccaſſars* thought to have ſeiz'd another
'Prow to eſcape in, but were frighted away
'by the *Cochin Chineſe*, who promiſed in a
'few Days to bring them all dead or alive.
'Moſt of us were dubious of their Friendſhip,
'but did no know how to anſwer it to our
'honourable Maſters, to leave ſo much Mo-
'ney while they pretended to be our Friends,
'and we had not deſerved otherwiſe at their
'Hands; for we could have got away in the
'*Cambodia* Veſſel, which ſailed the ſeventh
'following, being unwilling to ſtay any
'longer; on which went Mr. *Baldwin* and

'Mr.

'Mr. *Wingate* to *Cambodia*, to make the beſt 'of their Way to *Batavia*. The next Day 'after they went away, the *Cochin Chineſe* 'caught one of the *Maccaſſars*, and that very 'Night cut off his Head, whereby we thought 'their Friendſhip had been ſecure to us: 'Yet, on the tenth, without any Provoca-'tion, but to make ſure of their Prey, they 'barbarouſly murder'd all the *Engliſh*, of which 'were Mr. *Pottinger*, Mr. *Townſend*, Mr. *Jo-'ſeph Ridges*, and Mr. *St. Paul*, with four *To-'pazes*, and ſix Slaves; only me they ſaved 'alive, after they had given me two Wounds, 'one ſlight in the Arm, and the other more 'dangerous in my left Side, whereof I am 'now well, God be thanked, with two *To-'pazes* and fifteen Slaves. On the 18th ar-'rived there from *Borea* four *Cochin Chineſe* 'Gallies with Prows, which amounted to in 'all 65, and in them about 300 Soldiers, the 'other *Cochin Chineſe* making above 300 more, 'wherewith they embarked every thing worth 'the carrying away. During their Stay there, 'they went in three or four Times in ſearch 'of the *Maccaſſars*, and lighting on them at 'laſt, kill'd four. On the 7th of *April*, I was 'order'd on Board one of their Gallies, not 'having Leave to go any where without a 'Soldier along with me. I ſaw and under-'ſtood, that all the People belonging to the *Madraſs* Sloop were under Confinement in 'ſeparate Houſes, and alſo in *Congas*, except *Shacklet* 'Captain *Ridly*. I deſir'd ſeveral times to 'wait upon the Governor, but could not; 'he was taken up in over-halling the Goods 'that came from *Pulo Condore*, and weighing 'the Money, which was found to amount to 'about 21300 Tael. At laſt, upon the 28th, I

'was

'was oblig'd to appear as a Criminal in *Con-*
'*gas* before the Governor and his Grand
'Council, attended with all the Slaves in
'*Congas* alſo. There I was charg'd with three
'Crimes: The firſt, that the *Engliſh*, when
'they arriv'd at *Pulo Condore*, ſaid they would
'ſtay there, whether the King of *Cochin China*
'would or not. The ſecond, that there were
'no *Engliſh* ſent along with the Preſent to
'Court laſt Year. The third, that we ſent
'a Ship to *Cambodia*, and did not acquaint
'the Governor of *Borea* therewith. To the
'firſt I reply'd, that we had never heard of
'any ſuch Thing; for at our Arrival there,
'we did not know any Body liv'd upon the
'Iſland; and that as ſoon as our Governor
'had diſpatch'd the Ships to *China*, he pre-
'ſently ſent an Embaſſy to *Cochin China*,
'whereby he had his Grant to ſtay there.
'To the ſecond, that all the *Engliſh* were
'ſo Sickly that we had not one of any Port
'to ſend; and therefore ſpoke to a *Chineſe*
'Captain then preſent, who agreed to go;
'but that the *Caifou* did take it upon himſelf
Interpre- 'to carry the Preſent and excuſe us to the
ter. 'King. Whereto they reply'd, that the
'ſending a *Chineſe* was all one as ſending the
'*Caifou*, and that an *Engliſhman* would have
'done better. I anſwer'd, that was the
'*Caifou*'s fault, who ſhould have inform'd us
'better. Then further, why we did not get
'ſome out of the Ships to ſend where there
'were ſo many? To which I reply'd, that
'was not in our Powers to demand them
'out of their Ships. To the third, that
'never any Body told us we were to ac-
'quaint the Governor of *Borea*, before we
'ſent any Ships to *Cambodia*. Then he in-
'ſiſted

ſiſted, that there did not any *Engliſh* come aboard the Ship to him at the Mouth of *Cambodia* River, when he ſent thither by one to ſpeak with them: To which I reply'd, that the Ship had not return'd to *Pulo Condore*, and therefore could not poſitively tell the Reaſon for ſo doing: Then I was diſmiſs'd and return'd Home, where I had the Congas taken off again. The next Day I was at the Governor's Son's Houſe, by which the Governor paſſing, accidentally ſaw me, whereupon he ſent for me to his Houſe; He ask'd me nothing of Moment, but why I ſent Two *Engliſhmen* to *Cambodia*, and how much I had given them? Having anſwer'd this, I deſired to know what he had reſolv'd to do with us; He anſwer'd, that we muſt ſtay here till he had a Return from Court, which would take up Two Months; and being ask'd for Capt. *Ridley*, who was ſick at *Danquai* about Twenty Leagues from hence, and to take his People out of the Congas; he only reply'd, he would ſee to it ſhortly. And thus Matters ſtand at preſent, and what will the Reſult thereof be, God knows: I know not what our Honourable Maſters will be willing to do, and therefore cannot tell how to adviſe them herein. I am with Reſpect,

SIRS,

YOURS, &c.

Mr. *Cunningham* afterwards was ſet at Liberty, and being made Preſident of *Banjar* in the Iſland of *Borneo*. That Settlement Mr. *Lockyer* tells us, was alſo ruined by the Natives before he had been there Ten Days, but not in ſo Tragical a manner as that at *Condore*; of which I ſhall give the Reader ſome Account when I come to *Borneo*.

THE

THE PRESENT STATE OF SIAM.

CHAP. I.

Treats of the Situation and Extent of this Country, the Provinces it is divided into, and of their principal Rivers, Monſons, Winds, Tides and Climate.

UNDER *Siam* we may comprehend not only proper *Siam* but *Malacca*, *Cambodia* and *Laos*; for theſe were lately Provinces, and are great part of them yet Tributary to this Kingdom: And tho' the *Dutch* have encroached on the Dominions of this Prince, particularly in *Malacca*; and other remote Provinces, have Rebell'd and thrown off their Allegiance, and are now ſet up for Petty Sovereigns, this cannot be ſuppoſed to have extinguiſhed the Right of the Lawful Prince. There is this further Reaſon alſo for Treating of them together, namely, that their

Countries included in the Deſcription of *Siam*.

their Religion, Laws and Policy, Perſons, Manners and Cuſtoms have very little to diſtinguiſh them.

The Name. But firſt, of the General Name of this Kingdom: The *Portugueſe*, and after them the reſt of the *Europeans* call it *Siam*; but the Natives ſtile it the Country of *Tai*, or of Freemen, according to *Loubiere*; tho' he obſerves they have long ſince loſt their Liberties as well as his Countrymen the *French*, who were once call'd *Franks*, for the ſame Reaſon the *Siameſe* were called *Tai*, namely, for oppoſing all Encroachments on their Liberties.

Extent. This Country extends from the firſt Degree of North Latitude to the 25th, if we reckon from the Southermoſt Point of *Malacca* to the Northermoſt Part of *Laos*; the Longitude is not altogether ſo certain. The City of *Siam* heretofore being reckon'd to be in the 145th Degree of Longitude, and by late Obſervations in 121, and ſtill greater Miſtakes have been diſcovered in the Situation of *China*, which is now found to be 500 Leagues nearer us than former Accounts made it.

Boundaries. *Siam*, including *Malacca*, *Cambodia* and *Laos* is bounded by *Tonquin* and *Cochin-China* towards the Eaſt, by the Gulph of *Siam*, and the *Indian Sea* towards the South, by the Bay of *Bengal* towards the Weſt, and by the Kingdoms of *Pegu* and *Ava* towards the North and Weſt.

Form. The Kingdom of *Siam* is ſaid to reſemble a Creſcent, of which proper *Siam* and *Laos* may be reckon'd the Body, and *Malacca* and *Cambodia* the Two Horns; but then *Malacca* or the Weſtern Horn is much the longeſt, extending ſeveral Degrees further Southward than *Cambodia* or the Eaſtern Horn.

Proper

Proper or upper *Siam*, contains Seven Provinces which receive their Names from their reſpective Capital Cities, *viz. Proſelouc*, *Sanguelouc*, *Lacontai*, *Campengpet*, *Coconrepina*, *Pechebonne* and *Pitchia*. *Porſelouc* includes Ten little Diſtricts or Counties, *Sanguelouc* Eight, *Lacontai* Seven, *Campengpet* Ten, *Coconrepina* Five, *Pechebonne* Two, and *Pitchia* Seven; and beſides theſe, there are in the Upper or Proper *Siam* One and Twenty other Diſtricts or Counties which are not Subject to the former, but are under the Juriſdiction of the Capital City and Province of *Siam*. Proper *Siam*.

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC

In the Lower *Siam* are alſo reckon'd Seven Provinces, *viz. Jor*, *Patana*, *Ligor*, *Tenaſſerim*, *Chautebonne*, *Petelong* or *Bordelong*, and *Tchai*. The Province of *Jor* contains Seven Counties or Diſtricts, *Patana* Eight, *Ligor* Twenty, *Tenaſſerim* Twelve, *Chautebonne* Seven, *Petelong* Eight, and *Tchai* Two; but Geographers do not take upon them to deſcribe the Bounds of the Reſpective Provinces. I proceed therefore to deſcribe the Situation and Extent of *Cambodia* and *Laos*, which are included under the General Name of *Siam*. Lower *Siam* or *Malacca*.

Cambodia extends from the 8th Degree of North Latitude to the 15th, or thereabouts; it is Bounded by *Cochin-China*, and *Chiampa* on the Eaſt, the *Indian* Ocean on the South, the Gulf of *Siam* on the Weſt, and *Laos* on the North: The Chief Town thereof is *Cambodia*, Situate on the River *Mecon*, in about the 12th Degree of North Latitude; *Laweck* or *Ravecca* is ſomething higher up the River *Mecon*: The Port Towns of *Tarrana*, *Langor* and *Carol* lie on the South-Weſt Coaſt of *Cambodia*, but their Latitudes are not aſcertain'd. *Cambodia*.

Laos

Laos. *Laos* extends from the 15th Degree of North Latitude to about the 25th, according to the Opinion of moſt of our Geographers; but they do not ſeem poſitive, it being an Inland Country very little reſorted to by *Europeans:* It is Bounded by *Tonquin* towards the Eaſt, by *Cambodia* towards the South, by proper *Siam*, and *Pegu* towards the Weſt, but what it is Bounded by towards the North is not agreed on; and indeed thoſe Countries which lie North of *Laos*, from the 25th to the 40th Degree of North Latitude, ſeem to be fill'd up in our Maps, as the reſt of the *Terra incognita* uſually is, with fancied Countries that have no Exiſtence. And as *China* is now found to be 500 Leagues nearer us than 'twas formerly thought, either ſeveral Countries that have contributed to fill up that Space muſt be entirely left out, or we muſt reduce thoſe Countries within narrower bounds than Geographers have hitherto done.

But to return to *Laos*, it is by all agreed to be a very ſlender Province, ſome ſay not more than 50 Miles in Breadth from Eaſt to Weſt, tho' it is reckon'd to be Ten Degrees in Length from North to South: The Capital City thereof is *Langione* or *Lanchang*, ſituate in the 20th Degree of North Latitude: There are ſeveral other Towns mention'd in the Map of this Country, but we have no Account of their Situation or Inhabitants.

Rivers. I proceed therefore to ſpeak of the principal Rivers of *Siam*, which are, firſt the *Menan*, and ſecondly the *Mecon*, both of them have their Riſe in *Tartary* as is ſuppos'd, and run from North to South; the *Menan* diſcharges it ſelf into the Gulf of *Siam*, in the Latitude of 14 North, and the *Mecon* having paſs'd thro' *Laos*, and *Cambodia*,

Cambodia, falls into the *Indian* Sea, in the 9th Degree of North Latitude. There is alſo another River of Note call'd *Tenaſſerim*, which falls into the Bay of *Bengal*, in the Latitude of 13 North; and forms an Iſland call'd *Merguy*, where is one of the beſt Harbours in *India*.

The principal Towns ſtand either near the Sea Coaſts, or upon ſome of theſe Rivers; the Mountainous Part of the Country being almoſt over-run with Woods, and that which is not, is parch'd up with the Sun, and much leſs fit for Tillage than the Low Lands; eſpecially for Rice, which is the common Food of the Inhabitants.

From ſpeaking of the Rivers, I come naturally to Treat of the Monſons, Winds and Tides which have a great Influence on them. Monſons, Winds and Tides

The Winds in *March*, *April* and *May* blow from the South, upon the Coaſt of *Siam*; in *April* the Rains begin, and in *June* it Rains almoſt continually: In *July*, *Auguſt* and *September* the Wind blows from the Weſt, and the Rains continuing, the Rivers overflow their Banks to the Breadth of Nine or Ten Miles; and for above One Hundred and Fifty Miles up the Stream: during this time, and eſpecially in *July*, the Tides are ſo ſtrong that they come up as far as *Siam*, which ſtands Sixty Miles up the River *Menan*, and ſometimes as high as *Louvo*, which is Fifty Miles higher: In *October* the Winds blow from the Weſt and North, when the Rains ceaſe; in *November* and *December* the Winds blow dry from the North, and in a few Days the Waters are reduced to their Ancient Channels, and the Tides are ſo inſenſible, that the Waters are ſweet at the Mouth of the River: At *Siam* there is never more than one Flood and one

Ebb

Ebb in 24 Hours; in *January* the Winds blow from the Eaſt, and in *February* from the Eaſt and South; when the Winds are at Weſt, the Currents alſo ſit to the Eaſtward, and on the contrary when the Wind is at Eaſt, the Currents run Weſterly, according to *Loubiere*.

Beſides the Rivers abovemention'd, there are ſeveral others, and abundance of Canals cut croſs, whereby they have a Communication with one another; and were theſe People under a Mild Government, their Country lies as well for Navigation and Commerce as any in the *Indies*; they have alſo a multitude of fine Ports, whereas proper *India*, or the *Moguls* Country oppoſite to it has hardly any.

Climate.

This Kingdom, extending almoſt from the Equinoctial to the Tropick, muſt certainly be very Hot; but here as in all other Places between the Tropicks, at the time the Sun is Vertical, and ſhines with the moſt intenſe Heat; they are ſo skreen'd by the Cloudy Weather, and there falls ſuch a deluge of Rain, that the flat Country where they chiefly inhabit is overflow'd, and this renders the Heats very ſupportable: Hard Winters are not to be expected ſo near the Sun, ſome reckon the Rainy Seaſon to be their Winter, when the Sun is neareſt them, but their cooleſt Winds blow in *December* and *January* there as well as here.

CHAP.

CHAP. II.

Treats of their Towns, Fortifications, Palaces, Princes Court, Guards and Seraglio, and of the Buildings, Houſes and Furniture of the private People.

THE City of *Siam*, the Metropolis of the Kingdom, ſometimes call'd *Odioa*, and by the Natives *Siyothiya* is ſituate on the River *Menan* in about 14 Degrees 30 Minutes North Latitude, and is Three Leagues in Circumference, Fortified with a Wall and Towers, and ſurrounded by ſeveral Branches of the River *Menan*, which render it almoſt an Iſland, except towards the Eaſt, where there is a Cauſey to paſs out of the Town by Land without croſſing the Water: That which is properly the Town does not take up above a ſixth part of the Ground within the Walls. On the reſt of it are built between Two and Three Hundred Temples or Pagoda's, ſurrounded by as many Convents of *Talapoins*: About their Temples alſo are their Burying Places, with Pyramids erected over them, which with their Spires and the Towers of the Pagoda's make a very agreeable Proſpect. Cities.

The Streets of the Town are large and ſtreight, and ſome of them pav'd with Brick, and Canals cut through them, over which are ſeveral high ill built Bridges, which has occaſion'd the comparing this City to *Venice*. The Houſes are moſt of them built of Bambou or over-grown Cane, and ſtand upon Pillars of the ſame Thirteen Foot above the Ground, the lower part underneath the Houſe being put to no manner of uſe: The Houſes

are not contiguous, nor do all the Family, if it be large, lodge under one Roof, but every Man's Ground is paled in with Bambou; and within this Incloſure are ſeveral little Tenements erected on Pillars, according to the Quality of the Perſon and the Number of his Dependants and Slaves: Their Cattle alſo are kept in upper Rooms, 'tis ſaid, to prevent their being carried away in the time of the Inundation: There are ſome few Houſes in the Town built by Foreigners with Brick; and the King has erected others of the ſame ſort for the uſe of Foreign Ambaſſadors.

Palace. The King's Palace ſtands on the North ſide of the City, it is built with Brick and ſurrounded by a Tripple Incloſure, with large Courts between each Wall: The Inward Court or the King's Apartment is call'd *Vang*, in which is included ſeveral Gardens, Groves, Canals, *&c.* The whole Palace with all its Incloſures is call'd *Praſſat*: The *Siameſe* proſtrate themſelves whenever they go in and out of the *Vang*, and never paſs by the Gates of the outward Palace but at a great Diſtance.

Neither the King's Palaces or private Houſes are built more than one Story high, yet there is often a great difference in the height of the Front and of the inward Rooms, both in the Floors and the Roofs: The Firſt or Outward Room is ever the loweſt, and from this you aſcend to another by two or three Steps, and then to a third, and ſo on in a direct Line; the Roofs riſing proportionably, which being of ſhining Tiles in the King's Palace, looks very Magnificent. In the Palaces of the Great Officers of State, there is uſually Three Floors and Roofs riſing one higher than another; and in the King's Palace at *Siam* there are

Seven

Seven at leaſt; the Entrance to the firſt Room is by a very ſtreight pair of Stairs, and a Door proportionably narrow to the right or left of the Building, there being no Door in the middle of the Front.

The *French* Ambaſſador acquaints us, that when he had an Audience at the Palace of *Siam* or *Louvo*, it was always in the firſt Room, and that when he was entertain'd at the Palace it was in an open Room encompaſſed with a Wall no higher than a Man might lean over, and the Roof was ſupported by Pillars fix'd on the Wall; that it was ſhaded by Trees, and had plenty of Water about it. And that here, as well as at the Palace of *Louvo*, were a great many of theſe Rooms diſpers'd about the Gardens of the Palace, where the Mandarins and Great Officers uſually attended.

And as the King delights much in Hunting, he has ſeveral other Palaces in the Woods, built ſlightly of Bambou, and painted Red, where he lies in the Hunting Seaſon. But to return to the Palace of *Siam*: The Furniture of the private Apartments, Travellers do not pretend to give us any Account of; but the Room of Audience is Wainſcoted and Colour'd with a Red Varniſh, there are alſo ſome Panels of Looking Glaſs, and the Floor is cover'd with Carpets; the Baſons, Diſhes, Drinking Veſſels and other Utenſils are all of Plate.

The Gates of the Palace are kept ſhut, and if any one deſires admittance, the Officer who Commands the Guard is acquainted with it; and he ſuffers no Perſon to enter Arm'd, or who has drank Arack or Spirits; and therefore he ſmells the Breath of every Man who comes in.

Guards. Between the two firſt Walls ſtand a Guard of Unarm'd Soldiers, who ſerve the King alſo in the Office of Executioners; there are Arms ready for them in the Palace, but they are never truſted with them but on ſpecial Occaſions, and are about Six Hundred in Number.

Antiently the King of *Siam* had a Guard of Six Hundred *Japoneſe*; but theſe being obſerv'd to be able to awe the whole Kingdom, have been diſmiſs'd.

The Horſe Guards are compos'd of Natives of *Laos*, and of another Country call'd *Meen*, who are divided into two Bodies commanded by their Reſpective Generals: The King has alſo another Guard of Horſe compos'd of One Hundred and Thirty Gentlemen; Two Troops whereof conſiſting of Thirty each, are *Moors* or *Mahometans*, Natives of the Mogul's Dominions; another Troop conſiſts of Twenty *Chineſe Tartars*, arm'd with Bows and Arrows; and Two other Troops of *Rasboots*, Natives of proper *India*, and Pagans by Religion; conſiſting of Twenty Five each: Theſe alſo are Habited like the *Moors*, and famous for their Courage; but *Loubiere* aſcribes it all to the effect of Opium. All the Horſe Guards attend the King when he goes Abroad, but none of them are ever ſuffer'd to enter the Gates of the Palace: The King finds every Trooper his Horſe and Arms, and each *Moor* has about 54 Livres a Year, and a Red Stuff Veſt; their Captains 840 Livres each, and the *Rasboots* Pay is the ſame: The *Chineſe Tartars* have 45 Livres *per Annum* each, and their Captain 112 Livres 10 Sols.

Elephants Stable and Horſes. Within the firſt Wall of the Palace are the Stables of the Elephants, and the King's beſt Horſes

Horſes, who have every one of them a particular Name given them by his Majeſty.

Every Elephant has ſeveral Men to ſerve him, and is treated with more or leſs Honour, according to the Name he bears; they never ſtir out without their ſeveral Trappings and Ornaments: Theſe Creatures are ſo very Teachable and quick of Apprehenſion, if I may uſe the Expreſſion, that the People imagine every one of them to be animated by an Illuſtrious Soul that has formerly poſſeſs'd ſome Great Man: And the White Elephant, which they pretend is only found at *Siam*, they believe has the Soul of ſome Prince lodg'd in him; for which Reaſon the King never rides upon him. This Elephant is not quite White, but a ſort of a Fleſh Colour, and ſome call him therefore the White and Red Elephant; nor have they much leſs Reſpect for a White Horſe than a White Elephant, as appears by the King of *Siam*'s Concern for one of them that was ſick: He deſir'd Mr. *Vincent*, a *European* Phyſician, to aſſiſt the Creature with his Advice it ſeems; and being conſcious that the Phyſician would think it a little beneath him to preſcribe to a Horſe, he told him that this was no ordinary Horſe, for he was deſcended from a Sire and Dam who were both White, as their Anceſtors had been for Four Generations, without any mixture. Next to the White Elephants they eſteem thoſe that are Black, becauſe they are the ſcarceſt except White, and they often colour them when they are not naturally ſo Black as they would have them. The White Elephant (for there is ſeldom more than one) is ſerv'd in Gold Plate, and treated as Sovereign of the reſt.

White Elephant, White Horſe.

The

Barges, &c. The King's Barges and Gallies are kept in an Arſenal on the other ſide the River oppoſite to the Palace.

Hall of Audience. The King uſually ſhews himſelf from a Window which looks into the Hall of Audience, at the entrance of the inward Palace, and is ſo much above the Hall, that the *French* Ambaſſador was forc'd to have three Steps to raiſe him high enough to deliver the King's Letter: It was preſented to him in a Golden Cup, as every thing elſe is which he receives from the Hands of his Officers.

Pages. In this Hall, or Antichamber, wait 44 Young Gentlemen or Pages, divided into 4 Companies under their reſpective Officers, proſtrate themſelves one half on the Left Hand and the other on the Right at the time of Audience; by theſe it is that the King diſpatches his Orders to his Officers. Theſe Pages alſo have their ſeveral Employments within Doors; ſome ſerve his Majeſty with Betel, ſome take care of his Arms, and

King Studious. others Read to him and take care of his Books; for that Prince of whom the *French* Ambaſſador ſpeaks, we are told, was very Studious: He had Ordered *Quintus Curtius* to be Tranſlated into *Siameſe*, and ſeveral other Hiſto-

Underſtands the Conſtitution of the *European* Kingdoms. ries, and underſtood the Conſtitution of ſeveral *European* Governments: He was conſcious, 'tis ſaid, that no Prince had the Art of Government by Inſpiration, but that it is obtain'd by Reading and Experience.

Palace Officers. One Officer this Prince has who does not proſtrate himſelf in his Preſence, and he has always his Eyes fix'd on the Prince to receive his Orders, which he underſtands by certain Signs, and communicates by Signs to the Officers who wait without.

The

The Officers of the King of *Siam*'s Bed-Chamber are his Women, none elſe have the Privilege of being admitted there; they make his Bed and dreſs him, except his Cap, which he puts on himſelf, for none may touch his Sacred Head, or put any thing over it. His Women alſo dreſs his Meat and wait on him at Table; the Proviſion is carry'd into the Eunuchs, and they deliver it to the Women, and we are told that the very Salt and Spices they uſe are all put in by Weight. Bed-Chamber Women.

Only one of the King's Women has the Honour of being call'd Queen, and ſhe is generally of the Royal Family: The *French* Ambaſſador tells us, when he was there in the Year, 1688. the Queen was the King's Daughter which he had by his own Siſter; and that the reſt of the Women reſpected her as their Sovereign; that ſhe had the Command of the Eunuchs, who are not above Ten or Twelve in Number, Black and White, as well as of the Women, and puniſh'd both as ſhe ſaw fit. Queen.

They take the Daughter of any Subject for the Service of the *Vang* or *Seraglio*, and ſometimes take them only to extort a Sum of Money from their Parents to redeem them; for the King's Miſtreſſes do not amount to above a Dozen at moſt, and theſe he keeps in conformity to Cuſtom, and more for State than any thing elſe. Seraglio.

The Queen has her Elephants and her Barges to attend her when ſhe goes Abroad, but her Chair, or rather Apartment, is encloſed with Curtains, through which ſhe may ſee every thing but cannot be ſeen; and all People get out of the way, or proſtrate themſelves as ſhe paſſes by.

This

Queen Trades as well as other Women.

This Queen has her Magazines, her Ships and Treaſure diſtinct from the King's, and carries on a Trade upon her own Bottom. And the *French* Ambaſſador tells us, that the King and Queen had ſome miſunderſtanding when he was in the Country, becauſe he had reſerv'd almoſt all the Foreign Trade to himſelf, whereby her Majeſty found herſelf depriv'd of the uſual Profits which the Cuſtom of the Kingdom allow'd the Queen.

Succeſſion of the Crown.

It is not the Queen's Son that always Inherits, but uſually the King's Eldeſt Son by the firſt Woman that brings him a Child; and if his Majeſty does not look upon him to be Qualify'd to Succeed him, he has the Power of appointing another: And in all the Eaſtern Kingdoms, 'tis obſerv'd, that tho' they generally affect to be Govern'd by one of the Royal Family, they are indifferent whether it be the Eldeſt or not, or whether it be the Iſſue of a Wife of the firſt or ſecond Claſs, or a Concubine, as the latter are uſually call'd.

Ward-robe.

Altho' the Women only are concern'd in Dreſſing his Majeſty; there are Gentlemen who are Officers of his Wardrobe, the moſt conſiderable of whom is the Perſon who has the care of the King's Cap. This was lately a Prince of the Blood of *Cambodiá*, from which Family his late Majeſty deriv'd his Deſcent, not being able to pretend any Relation to the Ancient Kings of *Siam*; the Throne having been Uſurp'd by his Father.

Pedigree.

Foreign Nations which inhabit *Siam*.

That Liberty of Commerce which was formerly indulg'd at *Siam*, invited great Numbers of Foreigners to ſettle amongſt them; every Nation poſſeſſes a different quarter of the Town, and has its Chief or Conſul of their own chooſing, whom the *Siameſe* ſtile *Nai*,

Nai, and a Mandarin aſſign'd by the King to tranſact Affairs with him; but nothing of conſequence is determin'd without the Barcalon or Prime Miniſter.

The *Moors* or *Mahometans* of the Mogul's Dominions, had formerly the beſt Eſtabliſhment here, one of the Barcalons happening to be a *Moor*: Then thep rincipal Offices and Governments were in their Hands, and the King caus'd ſeveral Moſques or *Mahometan* Temples to be erected at his own Expence, and ſtill is at the Charges of their great Feſtival kept in Memory of *Haly*: The *Siameſe* who embrac'd *Mahometiſm* were alſo exempted from the Six Months perſonal Service; but this *Mooriſh* Barcalon falling into Diſgrace, the Credit of his Nation ſunk with him, and all *Mahometans* were turn'd out of Employment and compell'd to pay for their Exemption from the Six Months Service, but are ſtill allow'd their Moſques and the exerciſe of their Religion. There are now reckon'd to be about Four Thouſand *Moors* at *Siam*, as many *Indian-Portugueſe*, or the mix'd Breed, which are very numerous on all the *Indian* Coaſts, nor are there fewer *Chineſe*, and about as many of the *Malays*; and ſome there are of other Nations, but the Richeſt Merchants are retir'd from *Siam* ſince the King has engroſs'd the Foreign Commerce.

Moors moſt Encouraged.

Portugueſe.

Malays.

Having given an Account of the City and Palace of *Siam* and of its Inhabitants, I ſhall proceed to deſcribe the Situation of the reſt of the conſiderable Towns of this Kingdom, and of theſe, 1. *Menangfang* lies the moſt Northerly of any Town in proper *Siam*, being Situated in the 22d Degree of North Latitude, upon the River *Menan*. 2. *Lacontai* ſtands upon the ſame River, in about the 21ſt Degree of

Chief Towns.

North Latitude. 3. *Porſelouc* is ſituated upon the ſame River, Lat. 20, 4. *Campengpet* about the 18th Degree. 5. *Prabat* about the 16th, and 6. *Louvo* about the Latitude of 15, 30 m. where the King uſually reſides in the Hunting Seaſon: Theſe all except *Louvo* lie upon the ſame River, above the City of *Siam*. 7. *Bancook* which lies about 50 Miles below *Siam*, on the ſame River, and may be accounted the Port Town to *Siam*: Here all Shipping receive their Permiſſion to Trade, and their Diſcharges when they leave the Country. 8. *Mar taban* ſituated on the Bay of *Bengal*, in about the 16th Degree of North Latitude. 9. *Tenaſſarim* which lies on the ſame Bay at the Mouth of the River *Tenaſſarim*, in about the Latitude of 13 North. 10. *Ligor*, ſituate on the Weſt-ſide of the Gulf of *Siam*, in the 8th Degree of North Latitude. 11. *Chantebon* or *Liam* is ſituated at the Mouth of a River of the ſame Name in the 12th Degree of North Latitude, on the Eaſt-ſide of the Gulf of *Siam*. 12. *Patane* which lies on the Eaſt-ſide of the *Peninſula* of *Malacca* in 6 Degrees, 30 Min. North Latitude. 13. *Queda* lies upon the Weſtern-ſide of *Malacca*, in about the 7th Degree of North Latitude. 14. The

Malacca. Town of *Malacca*, which gives Name to the *Peninſula*, lies in the Latitude of 2 Degrees, 30 m. N. it was taken from the *Portugueſe* by the *Dutch*, *October*, 1640. when it was in the Poſſeſſion of the Crown of *Portugal* it was a Place of great Trade, and frequented more than any other Town in *India*, except *Goa*, here being the Rendezvous of their Shipping from *China*, *Japan*, the Spice Iſlands, *&c.* They Built the Caſtle and Fortified the Town with a Wall, and it had Five Parochial Churches, a College

lege of Jeſuits, and was a Biſhop's See, but the *Dutch* have let all the Churches run to ruin except one; and the Trade is remov'd to *Batavia*: It is now only Inhabited by Two or Three Hundred Families of *Dutch*, *Moors*, *Portugueſe*, and *Chineſe* with ſome *Malays* who live in the Suburbs, and has a Gariſon of Two or Three Hundred Soldiers. This Place is naturally very ſtrong, and by its Situation, commands the Straights of *Malacca*: The *Dutch*, who are Maſters of it, over-awe all the little Princes on thoſe Coaſts, and compel them to deal with them on their own Terms; they look upon themſelves to be Lords of that part of the World, and almoſt exclude all other *Europeans* from any ſhare of the Trade, as will be obſerv'd in Treating of the Trade of this Country. 15. *Sincapora* is ſituate in the First Degree of North Latitude, at the moſt Southerly Cape of the Continent of *Aſia*, and gives its Name to the Eaſtern Part of the Straights of *Malacca*. 16. *Johr* which lies to the Eaſtward of *Sincapora* in about one Degree, 30 m. This Town, and the Province it gives Name to, have thrown off their Allegiance to the King of *Siam*; but the *Dutch* are in a Condition to give Laws to them when they pleaſe, and it is only becauſe they don't think it worth their while that they have not a Garriſon here. There are Two other Great Towns mention'd by Travellers, which lie to the North of *Siam*, *viz.* *Cambori* and *Corozena*, but their Latitudes are not exactly aſcertain'd.

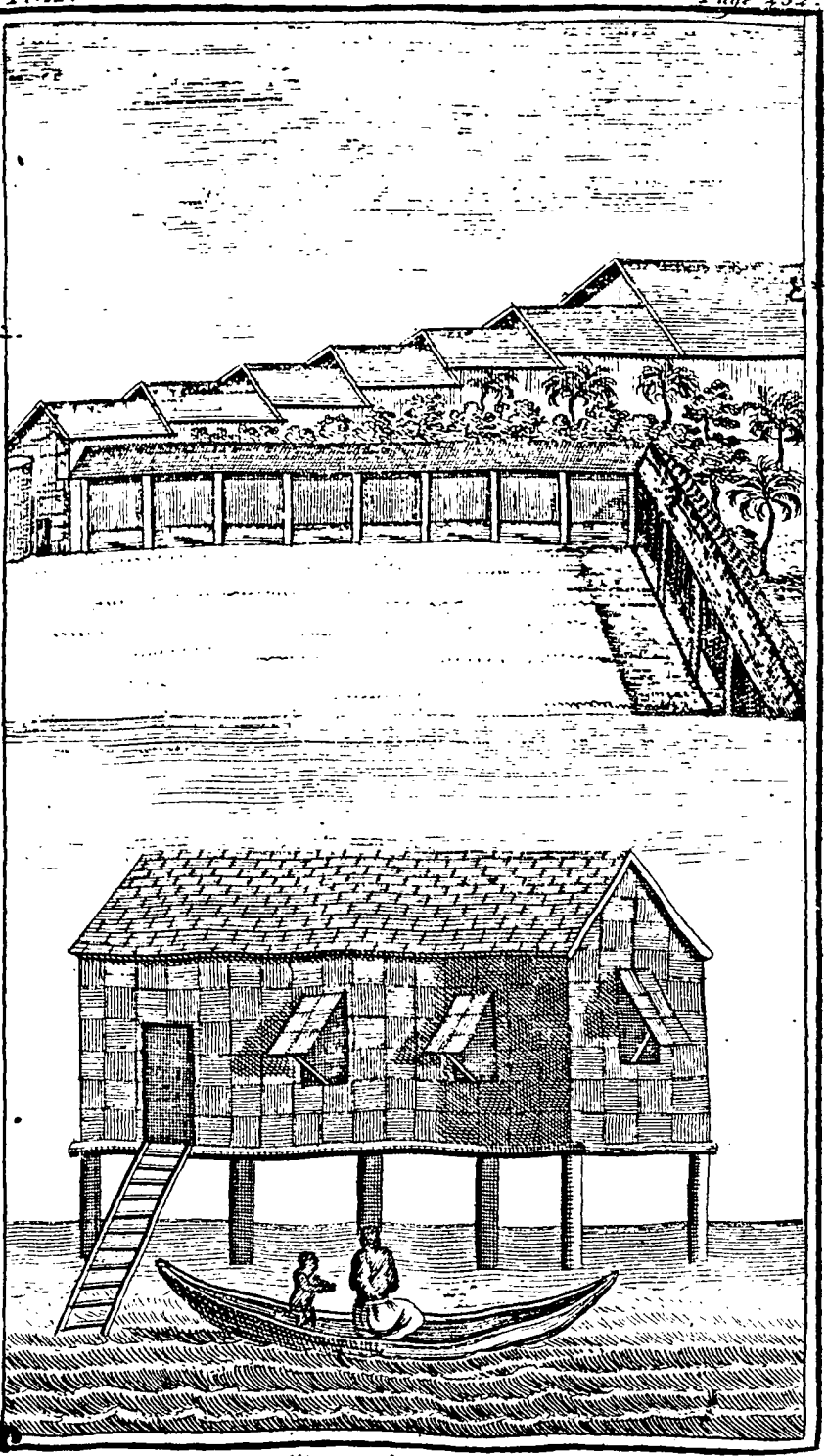
Thus I have given an Account of the Situation of moſt of the Great Towns on the Coaſts of *Siam*, or which are Capitals of the Reſpective Provinces, but as to the Extent or

Boundaries of the ſeveral Provinces, there is not any Account yet taken which can entirely be rely'd on.

Fortifications. Their Fortifications are but very mean, a ſlight Wall and a Ditch, and ſometimes only a Paliſade of Bambou is thought a ſufficient Defence for ſome of their beſt Towns, and ſuitable to their Walls are their Buildings.

Buildings. Their Houſes, as has been obſerv'd in the Deſcription of the City of *Siam*, are Built upon Pillars of Bambou about Thirteen Feet above the Ground; their Floors are made of ſplit Bambou and cover'd with Matts. Their Walls are of much the ſame ſlight ſtuff, and they have no Glaz'd Windows, but a Shutter to lift up: The Roofs are ſloped like a Barn, and cover'd with Palmeto Leaves; They have a Ladder inſtead of Stairs to go up to their Houſes; and in the time of the Inundation, every Man has a Boat ty'd to his Door, the whole Nation being very expert in Rowing: There are no Chimnies in their Houſes; the only occaſion they have for Fires is to dreſs their Meat, and for this, a Basket of Earth ſerves them inſtead of a Hearth, and they generally do it Abroad.

Furniture. As to their Furniture, ſome of them have Bedſteads or Couches cover'd with a Matt, Broad enough only for one Perſon to lie on, for they all lie ſingle, except the poorer ſort who have no Bedſteads, but pig together on the Floor: They have no Curtains round the Bed, but one drawn before it that they may not be ſeen ſleeping: They have no Feather Beds but a Mattreſs ſtuff'd with Cotton, and one Sheet upon it to lie on, with a Quilt or Coverlet over them, and a Pillow.



Siamese House

As they ſit upon the Ground they uſe little Lacquer'd Tables without Feet, and a Border round them, and every Man at Meals has one to himſelf: They have alſo Cabinets and Cheſts of Drawers and *China* Ware, with Copper and Earthen Veſſels; and this is the principal Furniture of their Houſes, unleſs we reckon their Tools, for there being no particular Trades, every Family have their Setts of Workmens Tools; but there being no ſuch things as Iron Nails, all their Beams, Rafters, Boards and Wooden Work is faſten'd together with Wooden Pins: There are ſeveral Brick Buildings, particularly their Temples, Palaces, Pyramids, *&c.* Their Bricks are ſaid to be tolerably good, and their Cement better than ours; a Wall that is Plaiſter'd with it, looks like poliſh'd Marble; but none of their Buildings will ſtand long, having no Foundations; even the Walls of their Towns are Built without any.

CHAP. III.

Contains an Account of the Genius, Temper, Stature, Complection, Shape and Habits of the Siameſe, *with their Ceremonies, Viſits, Entertainments, Diet, Diverſions and Feſtivals.*

THERE is an Obſervation which Monſieur *Loubiere* makes, in ſpeaking of the Genius and Temper of theſe People which I will not anſwer for the Juſtneſs of; and no doubt, he hop'd to derive ſome Honour to his own Nation when he made it (*France* being ſituate in a Temperate Clime, between the Extremities of Heat and Cold.) He ſays, In Countries Genius.

Countries very Hot or very Cold, we may obſerve in the People a Sluggiſhneſs both of Mind and Body; and that in cold Countries this degenerates into Stupidity: In hot Countries, he allows there is Spirit and Imagination enough, but it ſoon flaggs with the leaſt Application. To which it may be anſwer'd, That *China*, which lies part of it within the Tropicks, and may very well therefore be denominated a Hot Country, is an exception to this Rule; there being no People more Active, or who uſe greater Application in whatever they Undertake. To proceed,

Quick Wit. The *Siameſe*, he acknowledges have a ready and clear Conception, and their Repartees are quick and ſmart; they imitate any thing at ſight, and in one Day become tolerable Workmen; but ſtill, through their Invincible Lazineſs, he ſays, they never riſe to great Perfection in any Art or Science, not even in Chymiſtry or Aſtronomy, which they ſeem to delight in moſt.

Vertuous. The *Siameſe* are neither Laſcivious or Intemperate; theſe Vices are in Abhorrence amongſt them, nor will Wanton Diſcourſe paſs for Wit, or be taken for Sublimity of Genius; and the better ſort of People are ſo far from Drunkenneſs, that the drinking Arack or Brandy is counted infamous among them, and Adultery is hardly ever heard of at *Siam*; which *Loubiere* imputes to the Womens being conſtantly buſied in making a Proviſion for their Families: Wantonneſs he looks upon to be in a great meaſure the Effect of Idleneſs.

Averſe to Blood. They have it ſeems, an Averſion to Blood, but if their Revenge happens to extend ſo far, they do not care to hazard their own Perſons

No Duels. by a Set Duel, but proceed by Poiſon or Aſſaſſi-

Aſſaſſination; moſt of their Quarrels end in ill Language; and ſometimes, but very ſeldom, they come to Blows.

According to *Loubiere*, they are Polite and Courteous, but Timorous, Careleſs and Indolent; they will ſmother their Reſentment a great while, but when they are thoroughly provok'd act with as little Diſcretion as a *European*: They are wedded to the Cuſtoms of their Anceſtors, have but little Curioſity or Inclination to alter their Faſhions, and do not admire the Curioſities of Foreign Countries as we do. They are Haughty toward thoſe who ſubmit to them, and Submiſſive to thoſe who treat them imperiouſly; when they would profeſs the ſincereſt Friendſhip, they do it by drinking of the ſame Cup. Polite. Not Curious.

The Ingenious *Loubiere*, in another place obſerves, that their Moderation is greater than ours; that their Minds are as Calm as their Heaven, which changes but Twice a Year, and that inſenſibly from Rain to Fair Weather, and from Fair to Rainy Weather again; that in ſhort they have the good fortune to be born Philoſophers, and have naturally the Command of their Paſſions, which we find a difficulty to conquer with all our Religion and Philoſophy: And tho' we may impute their want of Curioſity to Inſenſibility, they perhaps laugh at the Diſquiet we give our ſelves, in making Diſcoveries which tend ſo little to any real Advantage. Calm.

They are great Lovers of their Wives and Children, and as well belov'd by them; their Children are ſaid to be of a Sweet Temper, and ſo very Engaging, that the King himſelf makes it a great part of his Diverſion to play with them till they are 7 Years Old; but when

when they begin to grow Cunning and have loſt their Childiſh Innocence, he diſmiſſes them for others.

Reaſons of the Puſilanimity of the *Siameſe.*

The want of Courage in the *Siameſe*, the Ingenious *Loubiere* aſſigns ſeveral Reaſons for; *Firſt*, The Imagination he thinks in Hot Countries is very quick, and conſequently the People are more apprehenſive of Danger than in Colder Climates, where the Imagination is ſlower: A Second Cauſe, he thinks to be their Low Diet, which conſiſts chiefly of Rice and Herbs; and *3dly*, their Doctrine of Tranſmigration inſpires them with an Abhorrence of Blood. *Laſtly*, He ſays they live under a Tyrannical Government, and their Spirits are broken by the continual Oppreſſions of their Princes; and no doubt there is a great deal in every one of theſe, but there may be another Reaſon aſſign'd, which poſſibly contributes as much to make them Cowards as all the former; which is, their Bordering upon Nations ſo much like themſelves; for the greateſt Coward that ever the World bred, if he was train'd up in War, and enur'd to Dangers for a few Years, would become a Brave Fellow: But then let the natural or acquir'd Courage of any People be never ſo great, if Order and Diſcipline be wanting, it is in vain to contend with regular Veterans. A Body which moves as one Man, and does not break its own Order upon any appearance of Danger or proſpect of Succeſs, will perform Wonders, and make no difficulty to drive Ten times their Number out of the Field, even of the ſame Nation of which this very Body is compos'd; and under no other Diſadvantages, but that of not being bred up in the Trade of War: Time and conſtant Application are as requiſite to make a Soldier as a Mechanick or a Scholar, and

Reflections on Courage and Diſcipline.

Courage

Courage, or a Contempt of Danger, may be acquir'd and improv'd as well as any other Vertue: On the contrary, it may be loſt again by converſing intimately with Timorous and Effeminate Nations; it is not the being Born, but the being Educated and Converſing in the *Indies*, where they ſeldom meet with any conſiderable Oppoſition, that has rendred both the *Portugueſe* and *Dutch* as Cowardly as the Natives.

The Heat of the Climate makes the Inhabitants Cowards.

But to return to *Loubiere*, he ſeems poſitive that every Man born in *India*, whether of *Aſiatick* or *European* Parents, muſt be deſtitute of all Courage: He obſerves, that the *Portugueſe* being degenerated, were diſpoſſeſs'd of their ſtrong places in *India* by a Company of *Dutch* Merchants; and that the *Dutch* are now as much degenerated, and may as eaſily be diſpoſſeſs'd by others. But as to there being no ſuch thing as Courage among the *Indians*, I muſt take leave to diſagree with *Loubiere* (for no Argument like matter of Fact is) We have ſeen ſeveral of the Natives of *India*, both Friends and Enemies, Sober and not Intoxicated with Wine or Opium, behave themſelves with the greateſt Courage in the Face of the Enemy, and upon other Occaſions: He himſelf tells us alſo, of thoſe who were void of fear, even when they were upon the point of being torn in pieces by Wild Beaſts, and ſpeaks of it as of an Ordinary thing in that part of the World: He obſerves alſo, that a *Siameſe*, a *Chineſe* or *Indian* will ſacrifice their Lives to gratify their Revenge, to avoid a miſerable Life or a cruel Death; and were ſuch People bred to Arms and Diſcipline, we ſhould not find a vaſt difference between *Europeans* and *Aſiaticks*: It may be obſerv'd alſo, that

Inſtances to the Contrary.

the *Grecians* and *Carthaginians* did not poſſeſs the Coldeſt Climates, and yet we find them ſeverally Contending for the Empire of the World. But to come nearer our own Times, we may remember alſo with what Contempt we once us'd to talk of *Iriſh* Courage; and yet there were not better Troops in the World than the *Iriſh*, when they had ſpent ſome time in the Service abroad; and of the various Nations the late Confederacy was compos'd of, perhaps it might be difficult to ſay which of them excell'd in Valour: A Queſtion whether there was any other difference, after they were thoroughly Diſciplin'd, than in the Strength and Size of Men and Horſes: We may lay it down as a Maxim, that that Body whoſe Strength is greateſt generally carries its point, and that the crying up the Courage of one Nation before another at this Day, is ridiculous: But further to illuſtrate this matter, and ſhew that Courage or an Inſenſibility of Danger (which is much the ſame thing in an Army) may be obtain'd by time and uſe; we ſee Men of the ſame Town and Village, whoſe Courage is always ſuitable to the ſeveral Profeſſions they are off; one that is bred to the Water, fears hardly any Dangers on the Water; he that is us'd to Climbing will walk over a Plank a Hundred Foot from the Ground, which ſhall make a Man of the greateſt natural Courage, who is not us'd to ſuch Exploits, tremble: And he that has been us'd to have the Bullets whiz about his Ears for ſeveral Campaigns, ſtands intrepid as if there was no Danger in them, or as if Death was not to be dreaded. This, it muſt be acknowledg'd, proceeds more from Inſenſibility or want of Apprehenſion of the Danger, than from

They want Diſcipline more than natural Courage.

Mens Courage ſuitable to their Education and Employments.

rom any Juſtneſs of Reaſoning, even in the Wiſeſt; but where one Man has got above the fear of Death by Philoſophiſing, Ten Thouſand have done it by enuring themſelves to Dangers, without ever making a ſingle Reflection on the Nature of Courage, or the Reaſon of expoſing their Lives. This Digreſſion may be ſomething of the longeſt, but I hope the Reader will not think it altogether Foreign, when we had ſo fair an Occaſion to treat of Courage in general, and that of the *Indians* in particular. To return,

The *Siameſe* are of a ſmall Stature but well proportion'd, which *Loubiere* imputes to their not being Swadled and Bound up in their Infancy like our Children; and he apprehends no other Inconveniency from the Womens going without Stays, but their Breaſts hanging down to their Girdles, as the Womens of *Siam* do. Their Complexions are Swarthy enough, and the Faces both of Men and Women are of the Broadeſt, with high Cheek-bones, and their Foreheads ſuddenly contract and terminate in a Point as well as their Chins: They have dark ſmall Eyes, not very brisk, their Jaws hollow, large Mouths and thick pale Lips, and their Teeth dy'd Black; their Noſes are ſhort and round at the end, and their Ears large, which they account a Beauty; long Nails growing an Inch or two beyond their Fingers ends, is look'd upon alſo as an Ornament. They have thick lank Hair, which both Men and Women cut ſo ſhort that it reaches no lower than their Ears, and the Women make it ſtand up on their Foreheads: The Men ſhave their Beards, and do not leave ſo much as Whiskers.

Stature.

Complexion.

Features.

Teeth.

Hair.

Bathing. They Bath themſelves two or three times a Day, or oftner, and never make a Viſit before they have Bath'd; ſometimes they go into the Water as we do, but at others they have Water pour'd on their Heads, which they will continue an Hour together; they afterwards Perfume their Bodies, and uſe a ſweet Pomatum which makes their Lips look pailer than they naturally are.

Habits of the Men. The Habit of a Man of Quality is a piece of Calicoe tied about his Loins, which reaches down to his Knees; this is call'd the *Pagne*. He has alſo a Muſlin Shirt without a Collar, with a wide Sleeve and no Riſbands, and the Boſom open. In Winter they wear a Breadth of Stuff or painted Linnen over their Shoulders like a Mantle, and wind it about their Arms. The King of *Siam* wears a Veſt of Brocaded Sattin with ſtrait Sleeves which reach down to the Wriſt, under ſuch a Shirt as is deſcribed above, and it is not lawful for any Subject to wear this Veſt, unleſs the King preſents him with it. Slippers are worn with picqued Toes turn'd up; but Stockings they are Strangers to. To the Generals the King ſometimes preſents a Military Veſt, which is button'd before and reaches to the Knees, the Sleeves whereof are wide and come no lower than the Elbows: And either in War or Hunting the Prince and all his Retinue are cloathed in Red. The King wears a Cap in the form of a Sugarloaf, ending in a Point, with a Circle or Coronet of Precious Stones about it; and thoſe of his Officers have Circles of Gold, Silver or Vermilion gilt, to diſtinguiſh their Quality, which are faſten'd with a Stay under the Chin. Theſe Caps are only worn in the King's Preſence, or when they

they preſide in Courts of Juſtice, and on other extraordinary Occaſions; but their Slippers are always left off when they enter a Perſon's Houſe for whom they have any Reſpect. They have Hats alſo for Travelling; but very few People will be at the trouble of covering their Heads tho' the Sun ſhines with that ſcorching Heat.

The Women alſo wrap a Cloth or *Pagne* about their Middles, which hangs down to the Calf of their Legs: the Men bring up the end of this Cloth ſtrait between their Legs and tuck it into their Girdles, which makes it ſomething reſemble a pair of Breeches. Womens Habits.

The Women have alſo another Cloth with which they cover their Breaſts, and throw the Ends over their Shoulders; the reſt of their Bodies they leave naked, having no Shift on, as the Men have, nor any Covering for their Heads but their Hair.

The Common People go almoſt naked, and wear neither Shoes nor Slippers.

The Women Bath in the Rivers, and Swim as the Men do, but never without their *Pagne* about them, and are much commended by *Loubiere* for their Modeſty; and Smutty Songs, he ſays, are prohibited by Law. Such *Pagnes* as are made of fine Linnen and make a great Show, and thoſe that are made of Embroidered Silk, are only worn by thoſe the Prince preſents them to. The Women wear as many Rings on the three laſt Fingers of each Hand as they can keep on, and Bracelets or Rings of Gold, *&c.* upon their Wriſts and Ancles, with Pendants in their Ears faſhioned like a Pear. Bathing. Habit.

Thoſe who have the Education of the Youth teach them to expreſs all the Modeſty and Politeneſs of the *Siameſe*.

and Submiſſion imaginable towards their Superiors, and particularly inſtruct them not to be too noiſy or talkative; for in the King's Court there is always obſerv'd a profound Silence, and no leſs in the Houſes of Great Men. The *Siameſe* are alſo ſo cautious of ſaying any thing that's ſhocking, that they will not willingly relate a known Truth which they apprehend may diſguſt any of the Company. They ſeem deſirous rather to learn and be inſtructed by their Superiors, than rudely to offer their Opinion without being in a manner compell'd to give it. It is reckon'd very Ill Manners to pretend to be wiſer than the Company, ſo far are they from inſulting any for their Ignorance. They ſeldom ſpeak in the firſt Perſon here, any more than in *China*; the Words *I* and *You* ſeem to be baniſh'd Converſation; and when they ſpeak to Women, or their Superiors, they always uſe ſome reſpectful Epithet, particularly in their Addreſſes to the ſofter Sex: They do not only ſtile her Lady or Princeſs, but add *Young* to it, of what Age ſoever ſhe be; it not being imaginable that any of the Sex can with Patience think themſelves Old, or which is the ſame thing, ſubject to thoſe Infirmities which render them diſagreeable to the other. The King's Daughter is called *Young Heaven*, thoſe of leſs Quality *Young Jewel*, *Young Flower*, &c. a Lady ſhould never hear ſhe is paſs'd her Bloom.

Rules of Civility.

It is reckon'd Inſolent to ſtand before a Perſon of Quality, or before their Maſters, and therefore Slaves, *&c.* ſit upon their Heels, with their Heads a little inclin'd, and their Hands join'd and lifted up to their Foreheads; And in paſſing by a Superior they bend their Bodies, joining their Hands, and lifting them towards

towards their Heads, in proportion to the Reſpect they would pay. When an Inferior makes a Viſit, he comes ſtooping into the Room, then proſtrates himſelf, and remains afterwards upon his Knees, ſitting upon his Heels without ſpeaking a Word, 'till the Perſon he viſits ſpeaks to him; for it is a Rule, that the Perſon of the higheſt Quality ever ſpeaks firſt. If a Man of Quality viſits his Inferior, he walks upright, and the Maſter of the Houſe receives him at the Door of the [illegible] and waits on him ſo far when he goes [illegible] never farther. The Stranger is always offer'd Betel and Arek when he comes in by the Maſter himſelf, and it is preſented and taken with both Hands: They treat alſo with Tea, and ſometimes Rice and Fiſh is brought out. The higheſt Part of the Houſe is always the moſt honourable, and no Perſon cares to lodge under another's Feet. Indeed the *Siameſe* have but one Story, but, as has been obſerv'd, the Rooms of the Palace riſe gradually, and the innermoſt, which are the higheſt, are ever the moſt honourable, and though their Houſes are built on Pillars, they will never make uſe of that Part which is underneath. When an Ambaſſador came from the King of *Siam* to the *French* Court, *Loubiere* tells us ſome of his Retinue being lodged in a Floor over the Ambaſſador's Head, they were in the greateſt Conſternation, when they underſtood they were in a Room above the King their Maſter's Letter, and ran down, taring their Hair like Madmen, for being guilty of ſo unpardonable a Crime.

Entertainments

The high-eſt Place.

The right hand is reckoned the moſt honourable in *Siam*, as well as in *Europe*, and that

Place and Poſtures to be obſerv'd at Viſits.

that part of the Room which is oppoſite to the Door is eſteemed the firſt Place, and always offered to the Stranger. When a Perſon comes unexpectedly into Company, it often occaſions a general Remove, for every one muſt ſit in the place appropriated to his Quality; and the Poſture alſo is different according to the Reſpect they are to pay. In ſome Caſes they may ſit ſtrait, in others their Bodies muſt bend a little; ſometimes they may advance one Foot, at others both, and ſit croſs-legg'd; but if the Perſon [illegible] inferior to his Company, he [illegible] upon his Knees, reſting himſelf on his Heels: Before the King they fall upon their Knees, bowing their Faces to the Ground, and lie in that Poſture reſting upon their Elbows, and a Man would be cudgell'd in any Company who ſhould not obſerve the Poſture preſcrib'd him. They never allow of thoſe Familiarites Gentlemen do in *Europe*. Affability to Inferiors, and eaſineſs of Acceſs is looked upon as a ſign of Weakneſs in that part of the World; and yet ſome Things which would be look'd upon as the height of Ill-breeding here, are taken no Notice of; ſuch as Belching in Company; no Man endeavours to prevent it, or ſo much as holds his Hand before his Mouth on ſuch an occaſion. But I preſume we are not to underſtand this of thoſe who are in the King's Preſence; for there we are told it would be unpardonable to ſpit, or cough, or chew Betel. In other Places they have their Spitting-Pots, becauſe they would not ſoil the Carpets or Matts they ſit on; but as they uſe no Handkerchiefs, they do not ſcruple to wipe the Sweat off their Faces with their Fingers before their Betters.

ters. They have more than ordinary Reſpect for their Heads, and it is a mortal Affront to touch or ſtroke them: Nay, even their Cap muſt not be uſed too familiarly; but when a Servant carries it, it is put on a Stick above his Head, and hung upon the Stick, when the Maſter ſtands ſtill, having a Foot for that Purpoſe; for as has been obſerved, the Cap is a Badge of Authority, and not worn but on ſolemn Occaſions. They ſhew their Reſpect alſo, by lifting their Hands to their Heads; and therefore when they receive a Commiſſion, or but a Letter from one they have a Reſpect for, they firſt hold it up to their Heads, and ſometimes lay it upon their Heads, as Mr. *Loubiere* tells us, he did the King of *Siam*'s Letter ſent to the *French* King, when he received it, in Conformity to their Cuſtoms; and that Ambaſſador obſerves, that the *French* King having admitted the *Siameſe* Ambaſſador to his Audience ſtanding, the *French* were permitted alſo to ſtand at their Audience in *Siam*, and were not obliged to ſit upon their Heels after the Cuſtom of that Country.

Great Reſpect for their Heads.

Cap a Badge of Authority.

When they ſalute *en paſſant*, 'tis with both Hands joined together lifted towards their Head, or the right Hand at leaſt. Whenever they anſwer any thing the King ſays to them, it is introduced with the uſual Preface, *viz. High and mighty Lord of me thy Slave, ſuffer me to take thy Royal Word, and fix it in my Mind, and preſerve it on the Crown of my Head.* An infinite Number of other Ceremonies and Rules of Behaviour are preſcrib'd them, but this is ſufficient to give the Reader a tolerable Notion of that People.

Saluta-tion.

Diverſions. Amongſt their Diverſions, Hunting the Elephant is one: The Male is taken by leading a Female Elephant into the Wood, who with her Noiſe entices him to a narrow Strait between two high Banks of Earth, fortify'd with the Bodies of Trees, and the Place gradually grows leſs and leſs, 'till the wild Elephant is ſo wedg'd in that he cannot turn himſelf; then the Huntſmen contrive to hamper his Legs with great Ropes, and bring two or three tame Elephants who compel him to march between them, and by fair or foul Means in a few Days he is content to ſubmit to Diſcipline.

There is another Way of ſurrounding the Elephants with Fire, to drive them into the Snare; but this will be deſcribed in the Hiſtory of *Ceylon*.

Mock-Fights. They have Mock-fights with Elephants; but they are kept at too great a Diſtance to hurt one another; and they neither expoſe the Lives of Men or Beaſts at *Siam* by Way of Sport.

Cock-fighting. They were great Lovers of Cock-fighting; but the Prieſts have procured an Order to prohibit it, looking on killing of a Cock as little leſs than Murder, and threatened the Promoters of this Sport, that they ſhould be baſtinadoed with Bars of Iron in the other World.

Comedies *&c.* They have alſo the Diverſion of Comedies, Rope-Dancing, and Tumbling; and their Tumblers *Loubiere* thinks to be ſome of the beſt in the World.

Feſtivals. A Feſtival is celebrated annually, when the Waters begin to retire, they go out in their Barges in the Evening, and the whole River is covered with floating Lanterns made of

of painted Paper; and they return Thanks for ſeveral Nights together, for that Fertility which the Waters bring with them. They alſo make another magnificent Illumination to expreſs their Gratitude to Heaven for the Fruits of the Earth after Harveſt, and not only their Barges, but their Houſes and Streets are all illuminated, and ſeveral curious Fire-works are made on theſe Occaſions.

The *Siameſe* alſo, as well as ſome other Eaſtern People, are fond of that boyiſh Diverſion of flying the Paper-Kite. The King of *Siam*, *Loubiere* tells us, comes Abroad every Night, during the two Winter Months, to ſee the flying of this Kite with a Lantern ty'd to it, and his Mandarins take it by turns to hold the String.

Diverſions of the *Cone*, *Laycone*, and *Rabam*

There are three other kinds of Diverſions which *Loubiere* mentions, namely, the *Cone*, the *Laycone*, and the *Rabam*. The *Cone* is a Figure-Dance, at which they uſe a Violin, and ſome other Muſical Inſtruments; thoſe who Dance are Arm'd and Mask'd, and ſeem to be acting a Fight rather than a Dance, and their Masks repreſent the Figures of Monſtrous Beaſts or Devils. In the *Laycone* the Actors reciprocally ſing Verſes containing the Hiſtories of their Country, and all the Actors are Men. The *Rabam* is a double Dance of Men and Women, not Martial but Gallant, and they have all of them long falſe Nails made of Copper; they ſing in the Dance, which is only a ſimple ſlow March without any high Motion, but with a great many Contortions of the Body and Arms. Thoſe who dance in the *Rabam* and *Cone* have high gilded Paper Caps in the form of a Sugarloaf,

and thoſe Perſons who act in the *Cone* and *Rabam* always perform at Funerals; thoſe who act at the *Laycone* perform their parts at the Dedication of their Temples, when a new Statue of their *Sommona Codom* is ſet up: At this Feſtival alſo there is the Diverſion of Wreſtling and Mock-Fights and Races with Oxen that run round a Ring; ſometimes only one Ox runs againſt another, each of them being led by a Man who runs on Foot; but moſt commonly they run a Yoke of Oxen faſten'd to a Plow, which run againſt another Yoke, and a Perſon holds each Plow ſo that it does not touch the Ground. They do not ſtand together, but oppoſite to each other and looking different ways, being half the Compaſs of the Circle aſunder, and that Yoke of Oxen which gains ground of the other after a certain number of Rounds, wins the Plate.

Races of Oxen.

One of the moſt common Diverſions among them is the Rowing for Wagers upon the Rivers in their Barges, being very expert at the Oar from their Youth. They love Gaming alſo to ſuch a degree that they will play away their own Liberty and their Childrens; one of their chiefeſt Plays is Cheſs, which is not very different from ours; but they do not play either at Cards or Hazard.

Rowing Wagers.

Gaming.

The New and Full Moon are Holy Days, or rather Days of Faſting; for neither Prieſts or People Eat any thing in the Afternoon of thoſe Days: The People alſo then abſtain from Fiſhing, not that they are oblig'd to ceaſe from their Labours on theſe Days; but it ſeems Fiſhing is not deem'd an Employment altogether innocent. The People alſo at theſe times preſent their Alms, or rather Offerings to the Prieſts in their Convents, con-

New and Full Moons Holydays

conſiſting of Money, Linnen Cloths and Cattle, if they be dead Cattle the *Talapoins* eat them. Beſides theſe Holydays of the New and Full Moon, there is a Feaſt obſerv'd, which *Loubiere* takes to be the Feaſt of the Dedication of their Reſpective Temples, but is not poſitive in it: On all Holydays the People aſſiſt in their Beſt Cloaths, and as a great Act of Charity releaſe ſome Wild Animals, which they buy of thoſe that take them. Their Offerings are preſented by the Prieſt to their Idol, who either holds it in both his Hands before the Shrine or lays it upon the Altar, and ſome time after it is converted to the Prieſt's Uſe: lighted Tapers are ſometimes offer'd, but never any Bloody Sacrifice, the killing of Animals being prohibited them.

Releaſing Animals deem'd an Act of great Charity.

The principal Food of the *Siameſe* is Rice and Fiſh; the Sea affords them good ſmall Oyſters, Turtles or Tortoiſe and Lobſters, and ſeveral other excellent kinds of Fiſh unknown in *Europe*: They have alſo great plenty of River Fiſh, eſpecially Eels, but they make no great Account of them. Balachaun, which is made of ſmall Fiſh, corrupted and reduced to a Maſh, has been already deſcrib'd in *Tonquin*, and is in much Eſteem amongſt them.

Diet.

They chooſe to eat dry'd Salt-Fiſh, tho' it ſtinks, rather than Freſh; nor will they refuſe Rats, Mice, Locuſts, Lizards, or almoſt any Inſects, any more than the *Chineſe*.

A Pound of Rice will ſerve a *Siameſe* a whole Day, which may be bought for a Farthing, and with as much Salt-Fiſh as he can purchaſe for a Farthing more he is very well ſatisfy'd, and a Pint of Arack or Spirits is not worth above Two Pence; ſo that the meaner ſort of People having but little Care to take

Proviſions cheap.

Arack.

take for a Subſiſtance, nothing but Singing is heard in their Houſes of an Evening.

Their Sauces are made only of Water, with a little Spice, Garlick and Sweet Herbs, or Cupi made of decay'd Shell-fiſh, the ſame with the Nukemum of *Tonquin*.

They have neither Olives or Eating Oil but what is made of Coco-Nuts, and that is hardly Eatable by Strangers when it has been kept any time, however the Natives uſe it on all Occaſions: It is fitter for Lamps than any thing; and *Loubiere* very well obſerves, that when Travellers repreſent things as good and excellent; great Regard muſt be had to the Judgment or Taſte of the Perſon who makes the Relation, or we ſhall be in danger of entertaining very wrong Notions in many Inſtances; He juſtly obſerves alſo, that there is nothing, how Nauſeous ſoever, but Cuſtom will render it tolerable if not pleaſant; and thoſe things which we were once fond of, by uſing our ſelves to a different Regimen become Nauſeous.

Milk. They Milk the Female Buffalo, and this Milk, 'tis ſaid, affords more Cream than Cows Milk; but they make no ſort of Cheeſe, and Diet. very little Butter: They ſeldom eat Fleſh, but when they do they chooſe the Guts and Inteſtines and what is moſt Nauſeous to us, and Inſects are their only Roaſt-meat.

Poultry. Their Land Fowls and all their Butchers Meat is tough and dry; and the *Europeans* themſelves who inhabit *Siam*, in time leave off eating them.

Grapes. There are no good Grapes at *Siam*, thoſe that are planted in the King's Garden at *Louvo*, produce a poor ſmall Grape of a bitteriſh Taſte.

River

River Water is their Ordinary Drink, there being few Springs in the flat Country, which is moſt inhabited, and they love to drink it perfum'd; it is not wholſome until it has ſtood to ſettle ſome Days, according to the heighth of the Innundation: When the Waters retire, their Streams are fill'd with Mud, and the Water cannot be drunk without ſtanding in Jarrs Three Weeks or a Month; it occaſions Diſentries and other Diſeaſes in thoſe that drink it freſh taken up: The Water the King of *Siam* drinks is taken out of a great Ciſtern which ſtands in the Fields, and is continually guarded by Soldiers: There is alſo a great Pond or Baſon of about Three Leagues in Circumference, near the *Louvo*, which they call the Rich Sea, where the Rain Water is preſerv'd; of which alſo the King drinks ſometimes; it being deep and ſettled, the Waters are accounted very wholſome. Liquor.

The People of the City of *Siam* drink Tea at their Entertainments, and uſe it alſo as a Remedy againſt the Headach: After Five or Six Cups they will go to Bed and Sweat off an Ordinary Indiſpoſition; and Sudorificks, it ſeems, are their general Remedies. Tea.

They drink their Tea with little bits of Sugar Candy in their Mouths, but put no Sugar into the Diſhes.

Tea may be made with Cold Water, *Loubiere* obſerves, and adviſes Ciſtern Water as the beſt to make it with, whether boil'd or cold. Cold Tea.

The *Siameſe* will drink Wine or Strong Drink freely when they can come at it, notwithſtanding their Religion forbids it; but their Country affords no ſtrong Liquors except Arack, which they diſtil from Rice, and Toddy, which is drawn from the Coco-Tree.

The

The *Moors* at *Siam* drink Coffee, the *Portugueſe* Chocolate, and the *Engliſh* Arack Punch, as Mr. *Loubiere* obſerves, here and all over the Eaſt, which our Countrymen underſtand the making of ſo well, that they will excuſe the omitting *Loubiere*'s Receipt for it.

The *Siameſe* admire Fruit of all things, and eat it all day long; but they have none of the Fruits known in *Europe*, unleſs Oranges, Lemons, Citrons and Pomegranets; they have alſo Bonano's or *Indian* Figs: Theſe and the Oranges of one kind or other continue all the Year, but the other Fruits have their Seaſons.

CHAP. IV.

Treats of their Trade, Manufactures and Mechanick Arts, Coins, Weights and Meaſures, and of their Shipping and Navigation.

King engroſſes the Trade.

THE King engroſſes moſt part of the Trade of the Kingdom to himſelf, and even deſcends to Sell Goods by Retail in Shops by his Factors.

He ſells to his Subjects all their Cotton Cloths, which is the common wear of that People; he claims all the Oar in the Mines, which he ſells to Foreigners: His Subjects are oblig'd to Sell him all their Ivory and Arack, which he diſpoſes of to Foreigners; Saltpetre, Lead and Sapan Wood alſo belongs to the King, and Gunpowder, Sulphur and Arms can only be had at the King's Magazines.

He

He ſometimes alſo agrees with the *Dutch* to Sell them all the Skins and Furrs the Country affords at a certain Price; and thereupon his Subjects are oblig'd to Sell them to him firſt: But Brown Sugar, Sugar Candy and Ambergreeſe Merchants may deal with his Subjects for, without Reſtraint.

Trade loſt.

Formerly, not leſs than a Thouſand Veſſels annually Traded to *Siam*, there are now hardly any but a few ſmall *Dutch Barques*; none care to deal with the King, who will make his own Terms; and as the natural Product or Manufactures of the Kingdom are not very conſiderable, and Foreigners have not the Liberty of Trading with one another, or with the Natives till the King has had the Preference of all the beſt Merchandize: It is not very Advantageous Trading thither, and had the Natives of *Siam* a full Liberty of Trade, yet are they ſo oppreſs'd by the Services and Impoſitions that are exacted of them, that they have hardly Money enough in many Provinces to furniſh themſelves with Neceſſaries, much leſs to lay out in Trade: Nor does the Money that is raiſed by Taxes circulate, but great Part of it is hoarded up by the Prince and his Grandees; and if inferior People have any, they are forced to bury it to conceal it.

Money bury'd and hoarded up.

Here are no particular handicraft Trades, but every Man underſtands ſomething of all; for the King employs half his Subjects for ſix Months in the Year in any Buſineſs indifferently, and if any Perſon ſhould be perfectly ignorant in what he is ſet about, he would ſuffer the Baſtinado. On the other Hand, none endeavour to excel, for fear of being retain'd in the King's Service all their Life-time. Another Thing,

Manufactures and Mechanick Arts.

which is a Diſcouragment to their Induſtry, is the Tyranny of the Government, which will ſuffer no Man to enjoy a Fortune, if he ſhould acquire one, but ſeizes on his Effects, whenever he is thought to be rich. They are indifferent Carpenters; but as they have no Nails, faſten their Work well enough with Pins. They know how to burn Brick, and make the hardeſt Cements, and are not unskilful in Maſonry. They know how to caſt Metals, and cover their Idols, which are monſtrous Maſſes of Brick and Lime, with Plates of Gold, Silver, and Copper. They cover alſo the Hilts of Swords and Daggers, and ſeveral of the King's Moveables, with theſe Plates; but they neither know how to poliſh or ſet precious Stones.

They know how to beat Gold, and can gild a Veſſel tolerably well. They make uſe only of Caſt Iron, being very bad Forgemen. Their Horſes are never ſhod; and they have but poor Saddles and Accoutrements, not having the Art of tanning Leather yet, they make a little ordinary Cotton Cloth, and paint it very coarſely. They make no kind of Stuffs, either of Wool, Silk, or Tapeſtry; but they embroider well enough. They have not the Art of Painting in Oyl, and delight much in monſtrous Figures. They affect an Extravagance in Painting, it is ſaid, as we do in Poetry, and repreſent Animals that never were; and give Men impoſſible Proportions after the Manner of the *Chineſe*.

European Artiſts encouraged.

All *European* Artiſts and Handicrafts are very acceptable to the *Indian* Princes; but tho' they give them great Encouragement while they ſtay, a *European* is ſeldom permitted to bring much out of their Service.

The

The uſual Employment of the common People is Fiſhing, and thoſe who have any Stocks follow Merchandize; but the King reſerving almoſt all the Advantages of foreign Trade to himſelf, it is difficult for a Subject to raiſe a Fortune. It is obſervable alſo, that that Simplicity of Manners, and Neglect of Superfluities, ſo remarkable in the *Siameſe*, reſtrains them from following ſeveral Mechanick Arts and Employments, in which the *Europeans* buſy themſelves.

As to the Retail Traders in Shops and Markets, ſuch is the Honeſty of the *Siameſe*, *Loubiere* informs us, that the Seller hardly counts the Money he receives, or the Buyer the Goods he purchaſes by Tale; and when they obſerve the *Europeans* buying every little Thing with great Caution, they laugh at their abundant Care. Honeſty of the *Siameſe*.

Their Markets begin at Five in the Evening, and laſt 'till Eight or Nine at Night. Markets.

They uſe no Ell, but buy Muſlin and Linnen by the Piece. No Meaſure for Cloth.

Thoſe are very poor who buy it by the Ken or Cubit, for which they have no other Meaſure but their own.

They have however a Fathom which they uſe in Building, and in Meaſuring their Roads and Canals, which is the Length of a *French* Toiſe within an Inch; and the Roads are mark'd with a Stone at every Mile's End. Fathom.

They uſe the Coco-nut-ſhell as a Meaſure for Grain and Liquors; but as theſe Shells are very unequal, they meaſure the Capacity by the Number of *Cori's*, or Shells they hold, which we call Blackamoor's Teeth, nd ſerve for ſmall Money at *Siam*. Some Coco's hold a thouſand *Cori's*, ſome five hundred, Meaſure for Grain and Liquors.

dred, and ſo more or leſs. They have alſo a kind of Wicker Meaſure, call'd a Sat, with which they meaſure Corn, and a Pitcher for Liquids; but as there is no Standard for theſe, the Buyer ſometimes meaſures the Capacity of them by his Coco-ſhell. Nor are their Weights more certain than their Meaſures; Pieces of Money are their uſual Weights, and they are often falſe or light.

Weights.

Coins. They have but one Sort of Silver Coin, call'd a Tycall; they are all of the ſame Faſhion, and have the ſame Stamps; but ſome are leſs than others: They are of the Figure of a Cylinder, or Roll bent both Ends together, and have a Stamp on each Side, with odd Characters, the Meaning of which our Travellers can give us no Account of; thoſe on one Side are included within a Ring, and thoſe on the Reverſe within a Figure of the Shape of a Heart.

Tycall. The Tycall ſhou'd weigh half a *French* Crown, and is worth there three Shillings and three Half-pence. They have no Gold or Copper Money: Gold is reckon'd among their Merchantable Commodities, and is twelve Times the Value of Silver.

Cori's. Thoſe Shells call'd Cori's ſerve to buy little Matters; they are found chiefly at the *Maldive* Iſlands, to the South of *India*, and are current in all Countries thereabouts; they differ in their Price as they are plentiful or ſcarce; but the Value of them at *Siam* is generally eight hundred for a Penny.

The principal Trade of the *Engliſh* in this Country is driven at the Port of *Malacca*, in the Poſſeſſion of the *Dutch*: Hither the *Engliſh* ſend two or three Country Ships yearly from the Coaſt of *Chormandel* and Bay of *Bengal*,

gal, with Callicoes, ſlight Silks, Opium, *&c.* and make profitable Returns in Canes, Rattans, Benjamin, Long Pepper, Sugar, Sugar-candy, Sapan Wood, and ſometimes Gold may be had at a reaſonable Rate; but this is a Trade prohibited by the *Dutch*, and carry'd on by the Connivance of the Governor, Council, and Fiſcal. And 'tis obſerv'd, that the Magiſtrates and principal Officers in the *Dutch* Settlements, being moſt of them Friends or Relations of thoſe who compoſe the State, and ſent Abroad to make their Fortunes, will deal almoſt with any People to enrich their private Families, notwithſtanding the Prohibition of the Company to the contrary. And were it not for this general Connivance of the *Dutch* Officers, almoſt all over the *Indies*, the Trade of the *Engliſh* and other Nations would be much more inconſiderable than it is. For the *Dutch* have fortify'd and planted Garriſons in all Parts of the *Indies*, where it will countervail the Charge, and and where it will not, they have their Guard-ſhips to prevent the Natives dealing with other People. 'Tis a common Thing with them, to pretend they have bought up all the Pepper, or other Merchandize, that ſuch a Country has to diſpoſe of, to prevent Foreigners going thither; when there has never been any ſuch Contract; and under Pretence of guarding the *Maylay* Coaſt from Pyrates, they will lie before their Ports, and reſtrain them from dealing with any but themſelves: So that great Part of that Trade we have in the *Indies*, is either at ſecond Hand from the *Dutch*, or only their Leavings, and conſiſts in ſuch Things as they do not think it worth while to meddle with. The *Dutch* are.

are alſo ſo ſtrong in Shipping in this Part of the World, that in Countries where they have no fortify'd Towns or Garriſons, they will block up the Harbours of the moſt potent Prince in *India*, and compel him to accept of ſuch Duties as they think fit to pay him; while other *Europeans* are forced oftentimes to ſubmit to ſuch Terms as are impoſed upon them.

But to return to *Malacca*: Mr. *Lockyer* has given us the following Account of their Weights and the Prices Goods bore there in the Year 1704.

The Weights, he ſays, are 16 Mace to 1 Buncal of 1 Ounce 9 Penyweight 12 Grains Troy; 100 Catty are a Pecul of 137 ½ *l.* is 5 ½ *l.* larger than the common *China* Pecul, and 3 Pecul are a Bahar.

Price Current July 1704.

	RixDolls.	*Sk.*
Allum *per* Pecul	02	06
Aquala Wood ditto	50 to 150	00
Benjamin Head ditto	50	00
Benjamin Foot ditto	14	00
Canes *per* Mille	60	00
Copper *per* Pecul	24	00
Coſſaes Bengall *per* Corge	100	00
Gobars fine ditto	70	00
Gold Acheen *per* Buncall	24	00
Gold Bencallis ditto	24	00
Gold China ditto 93 ½ Touch	24	06
Gold China in Shoos 94 Touch	25	00
Long Pepper *per* Pecul	05	02
Lungees Bengall *per* Corge	12	00
Lungees Fort St. *David* ditto	14	00
Lungees Madraſs ditto	15	04
Morees Blue ditto	35	00
Morees fine ditto	60	00

Morees

	Rix Dolls.	*Sk.*
Morees ordinary ditto	30	00
Mulmuls ordinary ditto	65	00
Nillaes ditto	35	00
Nutmegs preſerv'd *per* 100	05	00
Opium *per* Cheſt	312	00
Putchuck or Coſtus dulcis *per* Pecul	15	00
Quickſilver	80	00
Rattans *per* 100 Bundles 14 Foot long	16	00
Romals Bengall ordinary *per* Corge	26	00
Romalls Mechlepatam dito	40	00
Sago very cheap	00	00
Silks from China about 28 *per Cent.* Profit		
Sugar *per* Pecul	03	00
Sugarcandy ditto	05	00
Syraſhes *per* Corge	48	00
Taffaties Bengall ditto	60	00
Tappees 4 to 6 Coveds long ditto	10	00
Tappees fine ditto *per* Corge	22	00
Tepois coarſe ditto	22	00
Tepois fine ditto	35	00
Tutanaque *per* Pecul 7 to	09	00
Tyn *per* Bahar	40	00

To this Account of the Trade of *Malacca*, I ſhall ſubjoin a further Deſcription of the Place and Inhabitants, extracted chiefly from Mr. *Dampier* and Mr. *Lockyer*, who were both upon the Place.

A Further Account of the Town and Inhabitants of *Malacca*.

The Town of *Malacca* ſtands on a low Level Ground, cloſe to the Sea-ſide: On the Eaſt-ſide of the Town there is a River, which at a Spring Tide will admit of ſmall Veſſels; and on the Eaſt-ſide of this River ſtands a ſtrong

ſtrong Fort, between which and the Town, there is a Communication by a Draw-Bridge: This Fort is built at the Foot of a little ſteep Hill; and is of a Semicircular Form, like the Adjacent Hill: The Walls are founded on a Rock, very thick, and are carried up to a conſiderable Height; and the lower part of them is waſh'd by the Sea at every Tide: On the other ſide of the Hill, there is a large Moat cut from the Sea to the aboveſaid River, which makes it an Iſland; and that part next the Land is ſtockaded with great Trees: On the Hill, ſtands one little Church which ſerves the *Dutch* Inhabitants; and it is to be preſum'd, the *Portugueſe*, who are pretty Numerous, may have a Chapel in the Town; but Travellers do not mention any Temple for the reſt of the Inhabitants.

In the Town there are between Two and Three Hundred Families of *Dutch*, *Portugueſe*, *Chineſe* and *Moors*, and two or three great *Armenian* Merchants. The *Chineſe* have the beſt Shops, which are fill'd with the Manufactures and Produce of their Country, and ſuch other Goods as there is any demand for there: The Houſes in the Town are generally built with Stone, and the Streets are wide and ſtraight, but not pav'd: The Native *Malayans*, who inhabit the Suburbs, live in poor mean Cottages, and are kept in great Subjection by their haughty *Dutch* Maſters: but 'tis obſerv'd, they ſtill retain a deſperate Sullenneſs in their Looks; and the *Malayans* of the Neighbouring Provinces, have frequently Reveng'd themſelves on the *Dutch*, for the Tyranny and Oppreſſion exercis'd on them; and that Reſtraint the *Hollanders* put upon their Trade all along the *Malayan* Coaſt by their Guard Ships, inſo-

much

much that it is very difficult for this People to trade with any but the *Dutch*.

The Town of *Malacca* is healthful, conſidering the Climate, and is neither ſubject to the hot Winds of the Coaſt of *Chormondel*, or thoſe chilling ones in *Sumatra*. It is not a Place of any great Trade at this Day; but as the *Dutch* are Maſters of the Streights *Sundy* to the South of *Sumatra*, and this Town gives them the Command of the Streights which bear the Name of *Malacca* to the North; while they are in Poſſeſſion of this Place, they have in a manner the Trade of *China* and *Japan* in their Hands, and can exclude any other Nation from it they happen to be at War with. Indeed Ships may paſs the Streight of *Malacca*, without coming within the Reach of the Guns of their Forts; but then they have Guard-ſhips there ready to intercept their Enemies; and they actually make the *Portugueſe* pay a Toll for every Ship that paſſes by at this Day, as the *Portugueſe* formerly ſerved them. And it is obſerv'd, that this Town is naturally ſo ſtrong, that the *Dutch* could never have taken it, if the *Portugueſe* had not been frighted out of it.

The Shipping of the *Siameſe* is very inconſiderable. The King has only five or ſix ſmall Ships which he uſes to trade with, and mans with *Europeans*, and ſometimes he ſends them to make Reprizals on his Neighbours who have injur'd him; but his Captains at Sea as well as Land, have Orders to kill no Body. He has alſo forty or fifty Gallies, mann'd with about ſixty Men each, which are of ſome Service in the Gulf of *Siam*, in a ſmooth Sea, but of no great Uſe elſewhere. Shipping.

Barges. They have very fine Balons or Barges in their Rivers, ſixteen or twenty Foot long, and yet made out of the Body of a ſingle Tree. They firſt hollow the Tree, and then by the Heat of the Fire enlarge the Capacity of it; after which they raiſe the Sides with a Board, and make both Head and Stern very high, adorning them with Sculpture, and Gilding, and Mother of Pearl.

Theſe Barges are no wider than two Men may ſit croſs-legg'd on a Bench by one another: There are ſometimes Forty *Pagayeurs*, or Rowers, to one Barge, rang'd two and two with their Legs a-croſs upon Planks; they ſing as they row, and keep an exact Time in every Motion: The Steerſman ſtands in the Stern, and ſteers with an Oar; and an Apartment for the Company is built with Bambou in the middle of the Veſſel; the ſeveral Orders of Mandarins are diſtinguiſhed by the Workmanſhip or Colour of their Barge. If any of them are upon the Water when the King comes by, all the Mandarins proſtrate themſelves in their Barges, and not a Barge ſtirs 'till the King is out of Sight. As their Veſſels are very narrow, and row'd by abundance of Hands, they go with an incredible Swiftneſs even againſt the Stream.

CHAP.

CHAP. V.

Treats of the Nature of the Soil, Husbandry, and Gardening, Plants, Animals, and Minerals; and ſhews the Manner of Traveling in this Country.

THEIR Soil has been gradually form'd by the Clay, and other Earth, which the Floods waſh down from the Mountains; they have very little ſtony Ground, and there is hardly a Flint to be found in the Country. Soil.

It is the Mud which the River leaves behind which makes the fertile Earth, as far as it extends: All the higher Grounds are dry'd and burnt up by the Sun, ſoon after the Rains are over; and tho' their Lands ſome of them are naturally fruitful, yet they are ſo ſubject to Droughts, Inſects, and other Inconveniencies, that they are ſometimes depriv'd of their Harveſt ſeveral Years together, and ſuch Years are generally ſucceeded with peſtilential Diſtempers.

Upon the Land which the Inundation does not reach, they ſometimes ſow Wheat, and water it like a Garden, by little Channels cut through the Fields: They have two Crops yearly, but not on the ſame Ground.

They plow with Oxen and Buffaloes, and guide them with a Rope run through their Noſe. Tillages.

Their Plough is plain and without Wheels; they have a Shar and a Staff to hold it by, and it is not much unlike our Foot-Ploughs in other Reſpects, only inſtead of Nails, the Pieces are faſten'd together with Thongs and Pins.

They tread out the Rice with Cattle, inſtead of thraſhing it; and to get the Duſt and Chaff out, they pour it down by Degrees from ſome high Place, and the Wind ſeparates the one from the other; but the Rice having ſtill a hard thick Skin about it, they beat it in a wooden Mortar to get off this Skin, and make it fit for Boiling.

The *Siameſe* prepare their Lands for Tillage when the Floods have ſufficiently moiſten'd the Earth: They plant their Rice before the Waters come to any height, and as the Water encreaſes ſlowly, the Rice keeps pace with it; ſo that the Ear is always above the Water; and when the Water retires, they reap their Harveſt, and ſometimes go in Boats to cut it, while the Waters are upon the Ground.

They ſow Rice alſo in ſeveral Parts of the Kingdom which are not overflow'd; and this is reckon'd better reliſh'd, and will keep longer than the other; but they are forced to feed theſe Fields conſtantly with Water, while the Rice is growing, from Ponds and Baſons which lie above them.

The King of *Siam* antiently ſet his Hand to the Plough on a certain Day every Year, as his Neighbours of *Tonquin* and *China* alſo did; but this Ceremony is now annually perform'd by an Officer in his Majeſty's Room, when a great Sacrifice is made to *Sammona Codom* their God, and he is implor'd to be propitious to their Labours.

Gardens. The *Siameſe* cultivate their Gardens no leſs than their Fields, and have Pulſe and Roots; but for the moſt Part different from ours: They have alſo Garlick, Potatoes, and Radiſhes in them, but no Onions, Carrots, Turnips,

nips, or Parſnips, or any Colworts or Lettice, or any Herbs of which our Salads are compos'd: Cucumbers they have here, which, *Loubiere* obſerves, are much more innocent than ours, People eating freely of them without any Inconvenience; and the Garlick, he ſays, loſes much of its Rankneſs in this hot Country.

After the Time of the Innundation they cover the Plants in their Gardens from the heat of the Sun, as we do from the Cold.

Fruits. The *Siameſe* have none of the Fruits known in *Europe*, except Oranges, Lemons, Citrons and Pomegranets; the Oranges of one kind or other continue all the Year, but moſt other Fruit has its Seaſon: They have alſo *Indian* Figs, Bananoes, Goyvaes, Jaques, Durions, Mangoes, Mangoſtans, Tamarinds, Annanas and Coco-Nuts; they abound alſo in Peper and Sugar-Canes, and great part of their Food conſiſting of Garden Stuff, their Kitchen Gardens lie for ſeveral Leagues together upon the River *Menan* between *Bancock* and *Siam*. *Loubiere* obſerves of the *Indian* Fruits in general; that they have ſo ſtrong a Taſte and Smell, that few Foreigners like them till they have been us'd to them.

Flowers. As to Flowers, they have the Tuberoſe, Gilly Flower, and ſome few Roſes; but they have much leſs Scent than in *Europe*: They have alſo ſome Jaſamine, Amarinthus and Tricolets, but no other *European* Flowers; tho' they have others peculiar to the Country, agreeable enough for their Beauty and fine Smell; but 'tis obſervable, that ſome of them Smell only in the Night-time, the Heat of the Day entirely deſtroying the Scent.

Wood. The Hilly part of this Country being almoſt wholly uncultivated, is cover'd with Woods; but

but the Tree, or rather Reed, of the greateſt uſe amongſt them is the Bambou, which grows chiefly in Marſhy Soils, and like Reeds and Sedge, is found on the ſides of Ponds and Rivers: It appears alſo not unlike them when it is young, but grows to a prodigious bigneſs, and hardens ſo, that it may be apply'd to any uſe: When it is green and tender they pickle it for Sauce. It is hollow, and the Shoots are ſeparated by Knots; it has Branches and Thorns which our Reeds have not, and each Root ſhoots out ſeveral Stems, ſo that nothing is thicker or more difficult to paſs than a Foreſt of Bambou; and the more ſo, becauſe the Wood is hard and difficult to cut, tho' nothing will cleave eaſier: The *Siameſe*, 'tis ſaid, ſtrike Fire with it; and it has, like other Canes, a Sugary Pith.

Bambou ſtrikes Fire.

Sugar in it.

Trees.

They have Timber fit for building Ships and for Maſts, but their Cordage is made of the Skin or Husk which covers the Coco-Nut, whoſe Fibres are twiſted like a Thread.

They have alſo Timber for Houſes and Wainſcotting, and a Wood that will not Cleave, call'd *Wood-Mary* by the *Europeans*, and ſaid to be very proper to make Ribs of Ships. They have another Wood, which for its lightneſs and colour, is thought to be Fir by ſome; but *Loubiere* obſerves, that it takes the Workman's Chiſſel ſo many different ways without ſplitting, that he thinks we have not the like in *Europe*.

The *Siameſe* have Cotton Trees in great plenty, and another which yields Capoc or Cotton-Wool extreamly fine, but ſo ſhort that there is no Spinning of it; and therefore 'tis us'd in ſtuffing Mattreſſes and Pillows: They extract alſo an Oil from ſome of their Trees, which

which they mix with their Cements; and there are other Trees which yield Lacquer and Gums: Cinamon Trees alſo are found here, inferior only to thoſe of *Ceylon*; and they have the *Sapan* and other Woods proper for Dying.

The Lignum Aloes or Aquila may be had here alſo, but it is not ſo good as that in *Cochin-China*: This Wood is found only in little pieces in the rotteneſt part of the Tree, and every Tree of the ſame Species has it not; but it requires a very tedious ſearch to find it.

Of their Elephants I have ſpoken under another head: They have few Horſes, Sheep or Goats, and thoſe not good Eating any more than their Oxen and Buffaloes; the latter are kept chiefly for Tillage: Their Hogs are ſmall but fat, and the wholeſomeſt Food that is eaten: Hares are ſcarce, and there are no Rabbits. Beaſts.

A Cow is not worth more then Ten Sols in the Country, and about a Crown in the City of *Siam*; a Sheep four Crowns, and a Goat three; a Pig Seven Sols, Hens Twenty Pence a Dozen, and Ducks a Crown a Dozen; Veniſon is not wanting, tho' a great deal is deſtroy'd by Wild Beaſts: The Inhabitants kill Deer only for their Skins, which are ſold to the *Dutch*, and carry'd by them to *Japan*.

Ducks are plentiful and very good; Peacocks and Pidgeons are wild here; Their Patridges are Grey, and both Pidgeons and Partridges perch upon Trees to avoid the Innundation: They have excellent Snipes, and their Turtle Doves have a variety of gay Plumage, and they have Parrots and other ſmall Birds: Wild Fowl there is in abundance, for the Natives will neither kill nor take them; Fowls.

but

but the *Moors* have Faulcons which they bring from *Perſia* to fly at the Game.

Birds. Moſt of the Birds of *Siam*, 'tis obſerv'd, are beautiful to look upon, but unpleaſant to hear; there are ſeveral that will imitate the Voice, and all have ſome cry, but none have any Harmonious Notes.

There are alſo Sparrows, Crows and Vultures in *Siam*; the Sparrows are ſo tame that they come into the Houſes and pick up the Inſects, and the Crows and Vultures are as tame, being fed by the People out of Charity; and if we may believe *Loubiere*, they give their Children to be eaten by theſe Fowls, if they dye before they are Three Years Old: It is ſo far from being thought a Curſe in this Country to have their Carcaſſes devour'd by Birds of Prey, that, next to Burning, this is deem'd the moſt honourable Burial.

Inſects abound in *Siam*, ſuch as Lizards, Snakes, Scorpions, Millepedes, *&c.* and their Ants and Gnats are extreamly troubleſome; the Ants will pierce through the very Covers of Books, which obliges the Miſſionaries to waſh them over with Varniſh, and this preſerves them: Theſe Ants, to avoid the Innundation, make their Neſts and lay up their Magazines on the tops of Trees; there are a multitude of Inſects in their Waters alſo unknown to us; and they have a Shining Fly like a Locuſt, which gives a conſiderable light in the Dark; but theſe are kill'd or driven away by the North Wind, when the Rains ceaſe.

Rich Mines here formerly. This Country, generally deem'd the Golden *Cherſoneſe*, *Loubiere* obſerves, was antiently Rich in Mines, and the great number of Idols and other Caſt Works that are found amongſt them,

them, as well as the old Pits that are daily diſcover'd here, ſhew that there have been more wrought than there are at preſent: The great Quantity of Gold with which their Images, and the Walls and Roofs of their Temples are adorn'd; make it evident alſo that a great Quantity of that Metal has formerly been extracted out of their Mines.

However, the late King, who Reign'd *Anno* 1688. our Author tells us, had not been able to diſcover any conſiderable Vein of Gold or Silver that was worth the working, altho' he had employ'd ſeveral *Europeans* in the ſearch, and particularly a *Spaniard* who had been concern'd in the Mines of *Mexico*; that after all their Pains, they had been able to find only ſome inconſiderable Mines of Copper, intermix'd with a little Gold and Silver: Mr. *Vincent*, a *European* Phyſician, lately directed them to a Mine of good Steel at the top of a Mountain, which had been formerly open'd; he ſhew'd them alſo a Mine of Chryſtal, one of Antimony and another of Emeril, with a Quarry of White Marble: The ſame Mr. *Vincent* acquainted our Author, that he had found a Gold Mine which he believ'd to be very Rich; but he did not diſcover it to the King: He aſſur'd him alſo, that ſeveral of the *Talapoins* and others came ſecretly to him, to learn how to purify and ſeparate Metals, and brought him Specimens of very Rich Ore. Their Mines of Tin and Lead, the *Siameſe* have long improv'd from very plentiful Mines; this Tin is but meanly purify'd, however they make the Tea Boxes and Caniſters of it which come from *India*.

None at preſent open'd that are conſiderable.

Steel.

Tin and Lead.

Near the City of *Louvo*, there is a Mountain of Loadſtone, and another in the Iſland of *Jonſalam*, which lies on the *Malacca* Coaſt in the Bay of *Bengal*; but the latter loſes its Virtue within 3 or 4 Months.

Load-ſtone.

There is found alſo ſome Agate, Saphires and Diamonds in their Mountains; but the King's Officers ſeizing things of this nature to his Majeſty's Uſe, the People have no Encouragement to ſearch for them.

Precious Stones.

Beſides the Elephant, they have the Ox and Buffalo to Ride on; but they uſe neither Horſes, Aſſes or Mules: The *Moors* have ſome Camels which are brought from other Countries; they uſe the Female Elephants chiefly for Carriage; the Males are train'd to the War: Every one is at liberty to Hunt Elephants, and take them to uſe, but not to kill them.

Way of Travelling.

Their Chairs which they Travel in, are plac'd on a kind of Bier, and carried by Four or Eight Men on their Shoulders, one or two to each Pole, and others run by to be ready to relieve them: Thoſe Chairs have ſometimes a Back and Arms like our Dreſſing Chairs; and ſometimes are only encompaſs'd with a Rail or Balliſter about half a Foot high; they are generally open at top, and the *Siameſe* ſit Croſs-Legg'd in them.

Chairs.

It is only ſome few of the Great Men whom the King ſuffers to Ride in Chairs; and the *Europeans* are permitted the uſe of Palanquins or Couches carried on Mens Shoulders, with a Canopy over them.

CHAP.

CHAP. VI.

Treats of their Learning, Honours, Language, Characters, Hiſtory and Chronology.

WHEN their Children are 7 or 8 Years old, they ſend them to a Convent of Talapoins or Prieſts, where they take the Talapoins Habit on them, but quit it again at pleaſure; They are ſubſiſted here with Food ſent them by their Friends; and thoſe that are of good Families have a Slave or two to attend them. Education.

They are taught Writing, Reading and Arithmetick; they learn alſo the *Balie* or Court Language, and ſome Principles of Morality, with the Myſteries of their Religion; but are not inſtructed in their Laws or Hiſtory, or any ſpeculative Science. Their Learning.

They Write from the Left Hand to the Right, as in *Europe*, and have an Alphabet conſiſting of a few Letters both for the *Balie* and *Siameſe* Language; but there depends a great deal upon the Accent or Tone of the Voice here, as well as in *China*; and lofty Figures and Metaphorical Expreſſions are very frequent among the *Siameſe* as well as other Eaſtern Nations. Writing. Figurative way of ſpeaking.

They have Ten Characters to which they join a Cypher, as we do, and reckon in like manner by Units, Tens, Hundreds, *&c.* Arithmetick.

Their Poetry conſiſts in a certain Number of Syllables and Rhymes; but is extreamly difficult to tranſlate juſtly. Their Songs are ſome of them Hiſtorical, ſome contain Rules of Morality, others appear wanton enough Poetry.

when tranſlated, tho' *Loubiere* will not have them to be ſo in the Original Language.

Orators. Orators we are told they have none; and one Reaſon may be, becauſe there are none whoſe Profeſſion or Intereſt leads them to that Study; for every Man manages his own Cauſe without an Advocate, his Allegations and Proofs are taken down by a Regiſter, and then the Magiſtrate determines upon them: Beſides, Speeching and Haranguing is not at all in fashion in *Siam*; it is ill Manners to addreſs a Superior in any Terms, tho' never ſo Reſpectful; but when a Perſon appears before his Betters he waits till he is ſpoke to; and then only anſwers ſuch Queſtions as are propounded to him: and even their Complimens and Words of Ceremony are all preſcribed, ſo that there is no room for a Wit to diſplay his Talents.

They underſtand nothing of Philoſophy, nor do they ſtudy the Laws of their Country till they are preferr'd to ſome Poſt, and then a Copy of Inſtructions to be obſerved in that Office is put into their Hands.

Phyſick. Their Skill in Phyſick is very mean, the King has *Chineſe Peguans* and *Siameſe* Phyſicians, and lately had a *French* Miſſionary for his Phyſician, to whom the reſt were oblig'd daily to report the ſtate of the Prince's Health, and to receive from his Hands the Remedies he prepared. In Surgery they underſtand nothing, and are forc'd to make uſe of *European* Surgeons when they let Blood, which has but lately been practiſed amongſt them. They will ſometimes open dead Bodies, but it is only to impoſe on the Credulity of the People: They pretend ſometimes that they find vaſt pieces of Fleſh, of eight or ten Pound weight,

in

in the Stomach of the Deceaſed, and that it was occaſioned by Witchcraft. They ſeldom vary their Receipts, but follow thoſe they have received from their Anceſtors, and cure many Diſtempers by them; which *Loubiere* imputes to the Temperance of the *Siameſe*, who are eaſily cur'd; but when the Diſtemper is too ſtrong for them, they conſtantly give out that the Patient was inchanted. In all Diſtempers almoſt they rub and mould the Body with their Hands; and that Stroaking uſed by the famous *Greatrakes* in the Reign of King *Charles* the Second, poſſibly was much of the ſame nature. A gentle Stroaking one would think ſhould do no great feats; but this Rubbing and Squeezing of the Fleſh is often uſed in *India* when People are in perfect Health, by way of Amuſement; they will employ their Slaves ſome Hours in the Operation.

Their Phyſicians ſometimes make uſe of Purging, but no Vomiting; they Sweat away moſt Diſtempers; and, 'tis ſaid, will adviſe Bathing in Fevers: But one thing is obſervable in *India*, namely, that the Patient eats nothing but Conge, or Watergruel made of Rice, till he is well again; and poſſibly this Regimen may recover more than all the Remedies they preſcribe.

The Diſeaſes of the Country are principally Fluxes and Diſenteries, to which Foreigners are more ſubject than the Natives; but Agues or intermitting Fevers are ſeldom heard of here, or in any other hot Country, any more than the Gout or Stone, Tiſſick, Scurvy or Dropſy. The Small Pox rages often here, and is almoſt as mortal as the Plague in other Countries: Thoſe that die of this Diſtemper they

they Bury, to prevent Infection; but after three Years dig their Bodies up again to Burn and give them an Honourable Funeral.

Aſtronomy. Their Aſtronomy, as has been obſerved, is very imperfect; nor do they underſtand any thing of the true Syſtem of the World: They believe, with the *Chineſe*, that the Eclipſes are cauſed by ſome Dragon, who ſtands ready to devour the Sun and Moon, and make a great Noiſe with Pans and Kettles to drive him away from thoſe Planets.

Geography. The Earth they believe to be Square, and of a vaſt Extent; and that the Arch of Heaven reſts on it at the Extremities, as on a ſolid Baſis.

Aſtrology. There are Perſons amongſt them that pretend to Magick, and to foretell future Events; but if they deceive the King when he conſults them, he orders them to be Baſtinado'd, not as Impoſtors, 'tis ſaid, but for their Careleſneſs, to which he imputes the Miſtake: and when his Phyſicians adminiſter Phyſick to his Majeſty which has not the Effect they promiſe, he orders the Phyſicians to be well drubb'd. Neither the King, nor any of his Subjects, ever undertake any thing of Conſequence without conſulting their Aſtrologers, nor will he ſo much as ſtir abroad if they declare it to be an unlucky Hour.

mens. They are govern'd much alſo by Preſages and Omens, the Howling of wild Beaſts and the Cries of Apes are Ominous; a Snake croſſing the Way, or any thing falling down unaccountably, without any apparent Cauſe, is no leſs dreadful than a Hare's croſſing the Way, or the overturning the Salt, in *Europe*; nor will they move forward on ſuch an Accident, how preſſing or important ſoever their Buſineſs

Buſineſs be. One way of foretelling what ſhall happen is this, they perform ſome Superſtitious Ceremony, after which they go out into the Town, and the firſt Words they hear accidentally ſpoken in the Street they apply to the thing they would be inform'd in, and look upon them to be as infallible as an Oracle. But great part of their Superſtition is employ'd in driving away evil Spirits; for Example, When they prepare a Medicine, they faſten to the Brim of the Veſſel Papers with ſome myſterious Words, to prevent the Porpaylons, or Faries, running away with the Virtue of the Doſe. It is one of theſe Spirits alſo, they imagine, that firſt demoliſhes every Maidenhead, and afterwards occaſions the Menſes. When they are at Sea in a Storm they faſten Papers with myſterious Characters to the Maſt and Tackle of the Ship, in order to charm the Winds. Charms.

Lying-in-Women they keep continually before a great Fire in this hot Country for a whole Month, in order to purifie them; and in the mean time they are almoſt ſmoak'd to death, there being only a Hole in the Roof to let the Smoak out: And at their firſt ſitting up they return Thanks to the Fire for purifying them; and the Meat they treat their Friends with on theſe Occaſions is all offer'd to the Fire. They do not ſuffer their Lying-in-Women to eat or drink any thing but what is hot. Child-bed Women.

They deal much in Philtres and Drinks which occaſion very odd Effects on the Perſons they give them to, tho' there may be very little Magick in the caſe. It is ſaid of the Women of *Goa* alſo, that they give their Husbands ſuch ſtupifying Doſes that they ſhall take no notice of their Gallants; for which there Philtres.

there may be as little occaſion to conſult the Devil as here: and it is obſervable that the *Indians* will often take Bang and Opium when they go into Engagements, and tho' at other times they are the moſt puſillanimous Creatures in Nature, they will then ruſh upon the greateſt Dangers; but after the Effect of the Opium is off they grow Faint and Spiritleſs, and greater Cowards, if poſſible, than they were before: And ſurely there is but little Reaſon to have recourſe to ſupernatural Cauſes in theſe Caſes; but as my Author obſerves, there will never want Pretenders as long as there are Fools to be impoſed upon; and the Phyſicians of *Siam*, never miſcarry in their Preſcriptions, but they impute the Misfortune to ſome malicious Spirit. They are very dextrous in abuſing the People; one of them made his Patient believe he had ſwallow'd a Deer-Skin whole, and that he voided it by virtue of his Medicines.

Muſick. They have as little Skill in Muſick as in other Sciences; they neither Play or Sing by Notes, or know what the playing in Parts means, and moſt of their Inſtruments are very harſh and ungrateful to the Ear: They beat upon little ill ſounding Drums, and have a Trumpet ſtill worſe; they have ſome ſhrill Hautboys, and a little ugly Violin with three Strings: They have alſo Braſs Baſons to beat on; and all theſe Sound together when the King goes out or upon other Solemn Occaſions; and *Loubiere* thinks the Noiſe is not Unpleaſant on the River.

Language. There are Two Languages ſpoken at *Siam*, namely, the *Siameſe* and the *Balie*: In the *Siameſe* Language there are Thirty-ſeven Letters, and in the *Balie* Thirty-three, and theſe

Alphabet.

are

ney, or any Buſineſs of Moment, without firſt conſulting when will be the moſt Lucky Day or Hour to begin it. Theſe Fortune-tellers alſo pretend to calculate Nativities, and by knowing the Day of a Man's Birth will tell him all his future Fortune in the World: Nor does it ſhock their Credit how often ſoever the People are deceived; for, like their Brethren on this ſide the Globe, they ſtill follow the Deceiver, and will not be perſuaded they are impoſed on. This is not ſo much to be wonder'd at where Superſtition and groſs Ignorance ſtill prevails; but to ſee how univerſally our People fall into theſe Notions, who have been ſhewn the Folly and Abſurdity of them, is very aſtoniſhing. Nor is it the Croud only, but ſome of our Greateſt Men ſeem to have been tainted with this Superſtition, as the Lords *Shaftsbury*, *Briſtol*, *Monmouth*, *&c.* if we believe Dr. *Burnet* and ſome other Writers, theſe Gentlemen had as great Faith in Conjurers and Cunning Men, as any young Girl that goes to the Devil to know her Sweet-heart, nor does the Reverend Doctor himſelf ſeem to disbelieve that his Hero King *William*'s Succeſs was foretold by ſome of the Infernal Crew; but to return from this Digreſſion.

A Notion that a certain Liquor will make them Immortal.

The Great Men in *China*, and even ſome of their Emperors, it is ſaid, have given in to that Opinion, that it is poſſible for Men to obtain Immortality without Dying: And from this Kingdom, probably the Famous *Aſgil* imported the Notion into *Britian*: Upon this Subject innumerable Books are Written, nor can the Daily Inſtances of Mortality, even among thoſe who have the greateſt Opinion of the Preſcription which is to effect this Change,

and preſerve them from all Corruption and Decay, convince them of their Folly.

There is this Difference indeed between Mr. *Aſgil* and the *Chineſe*, he preſcribes a ſtrong Faith as the only means to ſecure Immortality, while the *Chineſe* prepare a Draught to give them this Angelick Conſtitution. Now as Mr. *Aſgil*'s Scheme can never be diſprov'd, becauſe his Diſciples may reply that the Patient wanted Faith when he expires; ſo the *Chineſe* aſſure us, when any of their Friends depart this Life, that there was ſomething wanting in the Compoſition, which every Succeeding Projector hopes he has diſcover'd.

Nieuhoff gives us a Relation of one of their Emperors, who was confident he had purchas'd the Immortal Draught; and was cur'd of the Whimſie by one of his Favourites in this manner:

The Emperor having a Cup of this Water of Life before him, and declaiming upon the Virtues and Excellency of it, while he turn'd his Back, the Favourite had the Aſſurance to drink off part of it. Whereupon the Emperor in a Rage threatned him with immediate Death. To which the Wiſe Miniſter calmly reply'd, *Do you ſuppoſe you can deprive me of Life now I have Drank of the Immortal Cup; If you can, what have you loſt? If you can not, I am become equally Immortal with you.* And this ſhort way of Reaſoning, it ſeems, reduc'd that Prince to his Senſes, when all other Arguments appear'd to be thrown away upon him.

The Progreſs of the Chriſtian Religion.

The Chriſtian Religion, the Jeſuits inform us, has gain'd ground mightily in *China* by the Favour of the late Emperor; inſomuch that they have now Two Hundred Churches and Chapels there, very well fill'd with Converts;

verts; but theſe I perceive are of the poorer ſort; they make but ſlow Progreſs among the Grandees; the better ſort of People are not only offended at the Doctrine of the Trinity and Incarnation, but the Magiſtrates and rich Merchants are ſo univerſally given up to Cheating and Extortion, by which they acquire their Eſtates, that they will not hear of making Reſtitution. The parting with their Women is another great Objection to Chriſtianity, and to preach to the Women to live with one Man, when their Husbands have an abſolute Power over them, and can ſell and transfer them from one to another as often as they pleaſe, ſeems to very little purpoſe: However the Miſſionaries aſſure us they have converted above Fifty Thouſand within theſe few Years, beſides the Children who are expos'd by their Parents in the Streets, to whom they adminiſter Baptiſm before they expire. What ſort of Chriſtians they make will appear by the Pope's Decree againſt them; but I ſhall firſt ſhew what the Jeſuits ſay for themſelves for permitting the Worſhip of *Confucius*, of their deceaſed Anceſtors, *&c.* contain'd in a Letter to the Pope, and a Declaration of the Emperor of *China*'s Senſe of theſe things, which Letter follows:

Moſt Holy Father,

The Jeſuits Defence as to ſuffering their Converts to worſhip *Confucius* and their

'YOUR Holineſs is not ignorant how 'the Jeſuits have labour'd to obtain 'free entrance for preaching of the Goſpel in 'the Empire of *China*, where all the Gates 'were ſhut againſt Foreigners; and how that 'after a Hundred Years ſpent in Pains and 'Trouble, they at length obtain'd Permiſſi-

 Anceſtors

'on by the Emperor's Edict publickly to 'Preach the Law of God through the Extent 'of that vaſt Empire. The more this Work, 'which has coſt us ſo much Care and Fatigue, 'is for the Glory of God, the more are we 'pierc'd with Grief and Sorrow that we are 'in Danger of ſeeing utterly loſt what has ſo 'many Years been eſtabliſhing.

'For it is evident, that if the *Chineſe Chri-* 'ſtians are forbid the Uſe of the Ceremonies 'which are practis'd in reference to *Confucius* 'and their Deceaſed Parents, the Chriſtian 'Religion runs the hazard upon the firſt Ac- 'cuſation of being baniſh'd out of the Empire 'of *China*. Whatever Goodneſs the Emperor 'ſhews us, we cannot expect that he ſhould 'expoſe himſelf for our ſakes to thoſe Incon- 'veniencies, and all thoſe Troubles which 'would infallibly happen upon the leaſt Inno- 'vations upon the Cuſtoms of the Empire, 'more eſpecially being himſelf a Foreigner, 'and only maintain'd in his Poſſeſſion by the '*Tartars*.

'Conſidering therefore that theſe Ceremo- 'nies may be look'd upon differently by thoſe 'that examine them, and that according to 'the Senſe and Meaning wherein they are 'taken by ſome, we are accus'd of openly 'tolerating Idolatry, becauſe we permit what 'our Predeceſſors thought it became them to 'tolerate as Ceremonies meerly Political, 'after they had par'd off what ſome Idolaters 'had intermix'd of Superſtitious; ſeeing alſo 'that every Body quoted in favour of his own 'Opinion ſeveral Texts taken out of the '*Chineſe* Books, we deem'd it our beſt way 'to conſult the Emperor, as being well vers'd 'in the *Chineſe* Language, Chief of the Sect

'of

'of the Learned, the only Judge of the Senſe 'of the Laws, Ceremonies, and Cuſtoms, as 'Legiſlator of the Empire.

'To which purpoſe, by the Favour of Two 'Mandarins, we preſented to his Imperial 'Majeſty our Explanation of the *Chineſe* Ce-'remonies, which we ſent to Your Holineſs; 'which after the Emperor had read he found 'to be very Juſt, and declared that it con-'tained the true Sentiments of the Empire, 'and his own; which he confirmed by a De-'cree which is hereunto annex'd.

'We take the Liberty, Moſt Holy Father, 'to preſent to You this Decree, and proſtrate 'at Your Holineſs's Feet implore You graci-'ouſly to receive it. 'Tis a clear Declarati-'on upon the Matter in Queſtion, and the 'Authentick Teſtimony of a great Prince, 'who has been all along affectionately kind 'to all the Miſſionaries. We ſhall alſo ſend 'to Your Holineſs ſeveral other Teſtimonies 'upon the ſame Subject of the greateſt Lords 'of the Court and the Empire; in hopes 'Your Holineſs will give more Credit to 'theſe Teſtimonies than to theirs who are of 'an Opinion contrary to Ours; Perſons with-'out Credit, without Capacity, and who 'have aſſerted ſeveral things upon bare Con-'jectures. And Your Holineſs may ſee by 'this Decree of the Emperor, that what they 'have ſaid touching the Sentiments of this 'great Prince, are no way conformable to 'Truth.

'So that if Cuſtoms ſo antient and ſo au-'thoriz'd in the Empire, the Preſervation of 'which the *Chineſe* look upon as one of the 'moſt important Bleſſings of the Govern-'ment, and as one of the principal Supports

'of

'of the Monarchy, ſhould be overturn'd, 'we may preſume to tell Your Holineſs, that 'the Courſe of the Goſpel would be in great 'danger of being ſtopp'd, and that the Church 'of *China* would in as little time be utterly 'ranvers'd. We could wiſh it were in our 'Power to aboliſh all the Cuſtoms and Ceremonies of the Gentiles, where there is the 'leaſt Appearance of Evil or Superſtition: 'But being afraid of ſhutting the Gates againſt 'the Goſpel, and excluding out of Heaven a 'great number of Souls by an over-rigorous 'Severity, we rather choſe to imitate the 'Conduct of the Holy Fathers in the Primitive Ages of the Church, and to tolerate 'ſuch Ceremonies as are purely Political and 'Civil.

'And now as we have taken the Liberty 'to repreſent theſe Things to Your Holineſs, 'we beſeech You to be fully convinc'd of our 'Filial Obedience and Submiſſion to him on 'whom we look as the Viſible Head and 'Common Father of the Univerſal Church, '*&c.*

YOUR HOLINESS's *moſt Humble and moſt Obedient Servants and Sons in* JESUS CHRIST,

Sign'd,

PHILIP GRIMALDI,
Rector of the College, and Subſtitute of the Vice Provincial.

ANTHONY THOMAS,
Superior of the Oriental Houſes.

The Explanation of the Chineſe Ceremonies, *mentioned in the Jeſuits Letter, and preſented to the Emperor* CAMHI, Nov. 30. 1700.

LIBRARY OF THE BOMBAY BRANCH OF THE ASIATIC

The Worſhip of *Confucius* explain'd.

'WHEN the *Chineſe* honour *Confucius*, they do it to ſhew their Reſpect to him, by Reaſon of the Doctrine which he has left among them. Having embrac'd this Doctrine from him, how can they better pay thoſe Honours that are due to him, than by falling upon their Knees and touching the Ground with their Heads? This is the true Reaſon of theſe Honours, becauſe the whole Empire of *China* looks upon and reveres *Confucius* as their Maſter.

'As for what concerns the Libations and other Ceremonies paid to their deceaſed Parents, they practiſe them as a Mark of their Love and Reſpect to them, and out of that Acknowledgment which is due to them as being the Heads of their Race and Family; nor did they propoſe any other End in ſettling thoſe Ceremonies, than to ſhew the full Extent of their Affection for their Kindred and Relations.

'As for the little Pictures which they ſet up in Honour of their Anceſtors and Kindred, we ſay that the *Chineſe* do it not that they believe the Soul of the Dead reſides there, or that they come there to demand any Kindneſs: But they ſet Meat and Preſents before the ſaid little Pictures, to the End, that by ſhewing their Love and Reſpect to them as if they were alive and preſent, they may

'may make appear their conſtant and continu-
'al Sorrow for the loſs of the Heads of their
'Families.

'As for the Sacrifices which the Antient
'Kings and Emperors were wont to offer to
'Heaven, they are ſuch as the *Chineſe* Phi-
'ſophers call *Kiao Che*, the Sacrifices which
'are made to Heaven and Earth, by which
'they ſay that *Cham Ti*, or the Sovereign
'Lord, is Honoured. And for this Reaſon it
'is that the little Pictures before which they
'offer thoſe Sacrifices bear this Inſcription,
'*To the Cham Ti*; that is to ſay, *To the Sove-*
'*reign Lord.*

'From whence 'tis evident that they do
'not offer Sacrifices to the viſible and mate-
'rial Heaven, but only to the Lord and Cre-
'ator of Heaven and Earth: And becauſe
'that out of Fear and Reſpect for him they
'dare not call him by his proper Name, they
'invoke him under the Appellations of *the*
'*Supream Heaven, the Bountiful Heaven, the*
'*Univerſal Heaven.*

The Emperor of China's *Approbation of it.*

The Emperor of *China*'s Approbation of the Explanation.

'THAT which is contain'd in this Writing
'is very Right, and very conforma-
'ble to the Grand Doctrine: To pay our
'Devoirs to Heaven, to our Lords, to our
'Parents, to our Maſters and our Anceſtors
'is a Law common over all the World. The
'Things that are contain'd in this Writing
'are very true, and there is nothing to
'amend.

The

Tygers in his preſence, and inſult over their Dead Carcaſſes.

A Man is no ſooner charg'd with a Crime, but he is look'd upon to be Guilty, of which we have ſome Inſtances nearer Home, where it has been held ſufficient to convict a Man, that he is *thought* Guilty by his Judges, tho' there has been no Evidence of the Fact.

The Common People are in many reſpects much happier, under this Government, than their Superiors; the leſs a Man is known to the Prince, and the greater diſtance he is from Court, the greater Security he enjoys: Ambition leads to Danger and Slavery here, as in moſt other Courts; not only thro' the Caprice or Inconſtancy of the Prince, but upon account of that Encouragement that is given to all Perſons to turn Informers.

The Miniſtry indeed, uſe all Artifice to prevent any Accuſation reaching the Prince's Ear; but ſtill many Inſtances there are of Officers diſgrac'd for very ſlight Offences.

Thrones of Eaſtern Princes very precarious.

Loubiere obſerves, that theſe Eaſtern Princes are ever in danger of being depos'd, having none of their immediate Dependants they can confide in; and the People having no Security for their Properties, never concern themſelves much about the Title or Fortune of their Sovereign: They know they ſhall be but Beaſts of Burthen whoever Governs; and accordingly ſubmit to any one who poſſeſſes the Regal Power. Thoſe who are taken Priſoners by the King of *Pegu*, he obſerves, contentedly Cultivate the Lands he gives them, within Twenty Miles of their own Country, never endeavouring to make their Eſcape back to *Siam*: And tho' they are

taught to look upon their Princes as the Sons of Heaven, and imagine they have Souls as much exalted above the Vulgar, as their Condition exceeds theirs; yet if a Subject Uſurps the Crown, they have the ſame Opinion of the Uſurper they had of the Prince, and queſtion if Heaven have not adopted the Rebel in his Room.

The King of *Siam* takes the ſame Liberty of appointing which of his Sons ſhall Succeed him, whether the Iſſue of Wife or Concubine, as the Emperor of *China* does.

Revenues. The Revenues of the King of *Siam*, ariſe as well from Lands as Goods: He has a Quarter of a Tical, or 9 *d. per Annum* for every 40 Fathom Square of all Cultivated Lands he lets out to his Subjects; but this the Hereditary Governors of the Provinces divide with him: He receives alſo one Tical *per Annum* of each Boat, for every Fathom it is in Length; and he has not only the Cuſtoms on all Goods Imported and Exported, but a certain Sum beſides for the Ship it ſelf, according to its Capacity: He lays a Duty alſo on Arack, or Spirits made of Rice, and an annual Tax upon every conſiderable Fruit Tree, ſuch as the Durion, Orange, Mango, Coco-Trees, and ſuch Trees as afford Betel, or the Arek-Nut.

Demeſne Lands. His Gardens and Demeſne Lands which he has in moſt parts of the Kingdom, and are Cultivated by his Subjects in the Six Months Service, or by his own Slaves; are very conſiderable, and ſupply the Court with Proviſions.

Preſents. Another part of his Revenue may be reckon'd, the Preſents he receives from his Subjects, and what falls to him upon the Death

of

of his Officers: The Fines and Confiſcations upon the Condemnations of Criminals, is another. Perquiſite; the Six Months Service alſo for which he frequently Compounds, is another very conſiderable Article; for the Rich ſeldom ſerve in Perſon. Fines.

The King alſo engroſſes moſt part of the Trade of the Kingdom to himſelf, and even deſcends to ſell Goods by Retail in Shops, by his Factors.

He ſells to his Subjects all their Cotton Cloths, which is the common wear of that People: He claims all the Oar in the Mines, which he ſells to Foreigners: His Subjects are oblig'd alſo to ſell him all their Ivory and Arek-Nut, which he diſpoſes to Foreigners; Salt-petre, Lead and Sapan alſo belongs to the King, and Gunpowder, Sulphur and Arms can only be had at the King's Magazines.

He ſometimes alſo agrees with the *Dutch*, to ſell them all the Skins and Furs the Country affords at a certain Price, and thereupon his Subjects are oblig'd to ſell them to him; but Brown Sugar, Sugar-Candy, Ambergreece, and ſome other Commodities, Merchants may deal with his Subjects for, without Reſtraint.

The King of *Siam*'s whole Revenue, which he receives in Money, does not amount to more than Six Hundred Thouſand Crowns; but then what he receives in Kind, and by the Product of his Demeſne Lands for the Proviſion of the Houſhould, and for keeping his Slaves and ſuch a vaſt Number of Elephants, is prodigious; and that which ſaves him a great Expence which other Princes are at, is, that the Officers which compoſe the Civil Liſt, all maintain themſelves as well as his Troops; and he has the Service of one half His whole Revenue in Money.

of his Subjects annually for nothing, without being at any Charge in maintaining them. Beſides all this, he levies other Taxes for the ſupport of Ambaſſadors, erecting publick Buildings, and on other extraordinary Occaſions.

Extortion of the Magiſtracy.

The great Officers of State ſeem almoſt under a Neceſſity of oppreſſing the People in *Siam*; for they have no Salaries, they have only their Lodgings, a Barge, and ſome few Movables allow'd them by the Crown, with Elephants, Horſes, Buffaloes and Slaves ſuitable to their Rank, and as much Land as will keep their Families in Rice; all which return to the Crown again upon the Mandarin's being diſplaced: Preſents are made them publickly by thoſe under their Command; and a Judge is not puniſh'd for taking Money of the Parties, unleſs it can be ſhewn he has alſo been guilty of Injuſtice.

Government.

In every Province the Governor has the ſole Command both Civil and Military, and tho' there be others join'd with him when he ſits in a Court of Juſtice, it is only to conſult and adviſe with: He determines all Cauſes by his ſole Authority; ſo that it is no difficult Matter for thoſe Governors who are remote from Court to caſt off their Allegiance and

Jhor.

ſet up for themſelves, as the Governor of *Jhor*, the moſt Southern Province of the Peninſula of *Malacca*, has actually done.

The Revolt of the Province of *Jhor*, and others, has induced the King of *Siam* to diſinherit ſeveral Hereditary Governors, and make their Governments Temporary. Every Hereditary Governor is ſtil'd, *Tchaou-Meuang*; *Tchaou* ſignifies Lord, and *Meuang* a City or Province, and ſometimes a Kingdom.

The

The *Tchaou-Meuang*, or Hereditary Governor, beſides the Preſents he receives, has an equal Share of the Rents of all the Lands of his Province with the King. 2*dly*, He has the Profits of all Penalties incurr'd, and of all Confiſcations; and in ſome Governments has the Cuſtoms alſo, and claims a Right of levying Taxes upon extraordinary Occaſions. Heredi-tary Governors.

The *Pourain*, or Temporary Governor, has generally a Commiſſion for Three Years, and is veſted with the ſame Honours and Authority as the *Tchaou-Meuang*, but not the ſame Profits (if he be appointed only in the Abſence of the *Tchaou-Meuang* he has half his Profits, for no Governor can make a Deputy by his own Authority.) Where there is no *Tchaou-Meuang* the *Pourain* ſhares none of the Revenues of the Province with the King. Tempo-rary Governors.

The Province of *Patana* is allow'd to chuſe its own Governor, and always elects ſome unmarried old Woman of one certain Family, who governs with the Advice of the moſt conſiderable Perſons in the Province. This Princeſs is frequently ſtiled Queen, and once in Three Years ſends two ſmall Trees, one of Gold and the other of Silver, loaded with Flowers and Fruits as a Tribute to the King of *Siam*; but pretends to owe him no other Subjection.

The Laws of *Siam* require as unlimited an Obedience to Parents as thoſe of *China*, and ſubject the Children entirely to their Juriſdiction; and one who ſhould preſume to oppoſe and contradict his Parents would be look'd on as a Monſter. A more than ordinary Reverence is paid alſo to Aged Men; and where any Perſon is found guilty of Lying to his Superior he may be immediately puniſhed by Parents have the abſolute command of their Children. Lying Criminal.

by him; and the King, 'tis ſaid, puniſhes it more ſeverely than any other Crime; the Reaſon whereof may be that few Nations are more addicted to it.

Theft. Theft is ſo very ſcandalous, that when a Perſon is accuſed of it none of his Friends will interpoſe in his behalf; and that which renders it ſo extreamly Infamous is, that it is ſo very eaſy to get a Livelihood. One Day's Labour will furniſh a Man with Proviſion for many: However there do not want Inſtances of Robberies and Thefts among them, particularly by thoſe *Siameſe* that have been driven into the Woods by the Tyranny of the Government; theſe make frequent Excurſions, and infeſt the Roads ſo that Paſſengers do not travel with any great Security.

Their Proceedings in Criminal and Civil Cauſes. They do not divide their Laws into Civil and Criminal, either becauſe there are very few Civil Cauſes, or becauſe the Party who is caſt even in a Civil Matter is puniſh'd as a Criminal. All their Proceedings are in Writing; nor is any one ſuffer'd to exhibit a Charge againſt another without giving Security to proſecute it, and anſwer the Damages if he does not prove the Fact againſt the Perſon accus'd.

When a Perſon intends to proſecute another he draws up a Petition in Writing, ſetting forth the Crime or Grievance, and preſents it to the *Nai* or Head of the Band he belongs to, who tranſmits it to the Governor, and if the Complaint appears frivolous and vexatious the Proſecutor ought to be puniſh'd by the Laws of the Country; but the Magiſtrates notwithſtanding encourage all Proſecutions, theſe producing ſome of the beſt Perquiſites belonging to their Office.

If

If the Suit proceeds the Governor refers the Charge to his Aſſociates to examine, and theſe again to their Clerks, who make their Report to their Maſters: Theſe Clerks alſo examine the Witneſſes, not in Court, but at the Witneſſes Houſes, the Charge whereof, as well as of all other Proceedings in the Suit, are born by the Parties: nor are the Proceedings in theſe Courts much leſs Chargeable than thoſe in our Courts of Equity. All Matters being prepared for hearing, the Parties are firſt called into Court ſeveral Days, and admoniſh'd to agree; but this, it ſeems, is now no more than matter of Form, it never being intended to reconcile them; afterwards the Governors, Aſſeſſors or Aſſociates proceed to deliver their Opinions in Writing: Then the Governor appoints a Day for all Parties to attend, when he comes into Court in Perſon (which is the firſt time) and the Clerk having read the Proceſs and the Opinions of his Aſſociates, he examins upon what Reaſons their Opinions are founded, which being explain'd to him, he proceeds to paſs Judgment.

I ſhould have taken notice that the Clerks of the Aſſociates do not only examine the Witneſſes, but hear what each Party has to ſay in his Behalf, and take it down in Writing; and if a Perſon does not care to ſpeak in his own Cauſe, he is allow'd any of his Relations to ſpeak for him, and ſupply the Place of a Counſellor or Advocate: But no Relation more remote than a Firſt Couſin may perform this Office.

When other Proofs are wanting they have recourſe to Torture, and ſeveral Superſtitious Ways are practis'd for diſcovering the Truth, not much unlike thoſe of our *Saxon* Anceſtors: Both

Proofs by Fire and Water.

Both the Proſecutor and the Priſoner are made to walk upon hot burning Coals, and he that comes off unhurt is adjudged to be in the Right; and as their Feet are callous and hard as Horn, 'tis ſaid they often eſcape burning, eſpecially if they preſs hard upon the Coals; this, 'tis ſaid, ſtifles the Action of the Fire, and they have a much better Chance to eſcape than when they tread lightly. Sometimes the Proof is by putting their Hands in boiling Oil, and in this Trial they will alſo by ſome peculiar Management come off unhurt, 'tis ſaid.

Their Proof by Water is by Diving, and he that remains longeſt under Water is look'd upon as innocent; whereas among our Sots 'tis a Sign of Guilt to float on the top of the Water. To proceed, every Man in *Siam* practiſes from his Youth to familiarize himſelf to Fire and Water, and will perform ſuch things as wou'd amaze a Stranger who is not vers'd in thoſe Arts.

By Vomits. Another kind of Proof is by Vomiting-Pills, which their Prieſts adminiſter with ſevere Imprecations; and that Party which keeps them in his Stomach without Vomiting is held Innocent. All their Proofs are made in the Preſence of the Magiſtrates and People: even the King himſelf frequently directs them where Crimes come before him by way of Appeal; ſometimes he orders both the Informer and the Priſoner to be thrown to the

By Wild Beaſts. Tygers, and the Perſon that eſcapes and the Tygers do not ſeize is ſufficiently juſtified; but if the Tyger ſeizes neither, they have recourſe to ſome other Trials not leſs abſurd; and ſo in every Trial where both Parties come off unhurt. It is amazing with what Intre-

pidity

pidity this People will offer themſelves to theſe kinds of Proofs, even that of being torn to pieces by Tygers; when as *Loubiere* obſerves, they ſhew ſo little Courage in the Face of their Enemies.

Appeals. Appeals are allow'd it ſeems, from Inferior Courts to the Superior; the Preſident of the Tribunal at *Siam*, can reverſe a Judgment given in any other Province; and there is an Appeal from him to the King, ſo that where the Parties are Rich and able to bear the Charge, there is no end of the Suit; but the Poor are condemn'd with as little formality as they are in *Europe*; and where they meet with a Potent Adverſary, Innocence is but a very ſlight protection: Judgment of Death is never Executed in any of the Provinces, but by the King's Special Commiſſion, but the Baſtinado and other Puniſhments, on which Death frequently enſues, are inflicted by every Governor: But one thing ſeems peculiar to the *Siameſe*, that he who unjuſtly poſſeſſes himſelf of another's Lands, is deem'd no leſs guilty of Robbery than he who robs on the High-way; and the Perſon lawfully evicted, does not only reſtore the Lands but forfeit the value of them, one Half to the Party diſpoſſeſs'd and the other to the Judge, as all other Pains and Forfeitures are divided; but then the King has half the Governor's Moiety, and where there is not an Hereditary Governor, the King has one entire Half, and the Party griev'd the other. There is an Officer of the Crown in every Province, who ſhould be ſome Check upon the Governor, and Report to the King what paſſes in the Province, and particularly in the Courts of Juſtice; but it ſeems there is ſuch a general Connivance among

None put to Death but by Order of the King.

An Unjuſt Poſſeſſor of Lands deem'd a Robber.

Penalties divided between Court and the Party griev'd.

General Extortions.

the Officers at each others Extortions that the People receive very little Benefit from his Inſtitution: Every Officer ſqueezes what he can out of his Inferiors, and the *Nai*, or Commander of a Band, compels thoſe under him to do double Duty who have nothing to Bribe him with; while others who preſent him handſomly, are entirely excus'd.

Puniſhments.

Sometimes Criminals are ordered to be trampled to Death by Elephants; at other times they are toſs'd by one Elephant to another without killing them; for this 'tis ſaid, the Elephants will do upon a Sign, they are ſo extreamly tractable.

But their Puniſhments are uſually adapted to the Crime; one who has been guilty of Extortion, or Robbing the publick Treaſure, has melted Gold or Silver pour'd down his Throat: Lying is puniſh'd by ſowing up the Mouth, *&c.* Beheading alſo is a Puniſhment us'd at *Siam*, and ſometimes they ſuffer Death by the Baſtinado.

They puniſh little Criminals by hanging a heavy Pillory Board about their Necks for ſeveral Days; and ſometimes a Criminal is ſet into the Ground up to the Shoulders and Buffeted about the Head, which is the higheſt Affront can be put upon a *Siameſe*, eſpecially if it be done by a Woman: However, no Puniſhment, 'tis ſaid, is infamous longer than it laſts; but he who has ſuffer'd one day, often enters into the higheſt Employments the next, according the Caprice of the Prince; inſomuch that Puniſhments are ſometimes boaſted of as an inſtance of his Majeſty's Paternal Care; Officers are frequently puniſh'd for the Faults of Inferior Officers under their

their Juriſdiction, as Maſters of Families are for Faults committed by their Children and Dependants.

Every Perſon in *Siam* is Enroll'd, that none may eſcape the Perſonal Service he owes his Prince Six Months in the Year: They are divided firſt into Right and Left, and theſe Bodies are again ſubdivided into Bands or Companies, which have each their *Nai* or Governor: Theſe Companies do not conſiſt always of the ſame Number of Men, neither does every *Nai* lead his own Men to the War, or to the Six Months Service; but he is oblig'd to furniſh ſo many Men out of his Band as the King requires, either for the War or the Six Months Service; and the Children are of the ſame Band with the Parents: The *Talapoins* or Prieſts, and Women only are exempted from this Service; but theſe alſo are Enroll'd, becauſe the *Talapoins* may return to a ſecular Life again, and the Women, becauſe their Children may be of ſome Band, tho' they are not. Militia.

It is ſaid to be one of the Privileges of a *Nai*, to lend his Soldier Money before another Man, and pay off his other Creditors; and if he become Inſolvent, the *Nai* may take him for his Slave.

Every Commander of a Barge has alſo a certain Number of Rowers or *Pagayeurs* under him, who are mark'd with a hot Iron in their Wriſts; and theſe their *Nai* or Commander diſmiſſes Six Months, at a time every Year, or by ſingle Months as he ſees fit.

The Commander of a Body of Men is generally call'd by ſome pompous Name, much beyond what his Command really is, after the manner of the Eaſt; for inſtance, one who Figurative Expreſſions.

Commands Five Hundred Men, ſhall have the Title of Captain of Ten Thouſand; by which they mean no more than that he is a conſiderable Officer: Thus when they would deſcribe the Beauty, Strength and Magnitude of any thing, they frequently do it by a Figure, far exceeding the Subject they are treating of; and for want of attending to this manner of Expreſſion among the *Aſiaticks*, no ſmall Blunders have been committed in Divinity as well as Hiſtory.

Indian Armies why ſo numerous.

After we have receiv'd theſe Accounts of the *Indian* Princes Enrolling all their Subjects in their Muſter Rolls; we need not think it ſtrange that they are able to bring ſo many Hundred Thouſand Men into the Field, as our Writers tell us: If our Princes were to Muſter their whole Poſſe, no doubt but their Armies would be proportionably large; but what are theſe Undiſciplin'd Multitudes at laſt! a very ſmall Number of Regular Troops will eaſily diſperſe them: Their Numbers only make them more liable to confuſion; and the very want of Proviſions muſt compel them to return Home, if they meet with no other Misfortunes.

Elephants

'Tis Reported, that this Prince maintains Ten Thouſand Elephants, but as they are kept in ſeveral Provinces the better to ſubſiſt them, and that it is common to give a certain Number for an uncertain, and to magnify and multiply whatever they ſpeak of, much beyond the Truth, this Account is not to be rely'd on: Beſides, it ſeems incredible that Ten Thouſand Animals of this kind ſhould be found in any Nation under the Sun, eſpecially in a Country where great part of it is very improper for the Breed of Elephants; name

namely, their Low Lands, which are cover'd with Water one part of the Year.

When the *Siameſe* and thoſe of *Pegu* are at War, their Armies face one another very ſeldom: They make Excurſions and carry great numbers of People into Slavery, and then retire with all imaginable expedition; and if the Armies do meet, they avoid Shooting at one another directly, unleſs in the greateſt Extremity: If the Enemy advances, they Fire ſomething ſhort, and then if they meet with their Shot, they ſay the fault is theirs, if any of them are Kill'd or Wounded; for the King of *Siam*'s Orders are, *Kill not*, when his Troops take the Field; by which is meant, they ſhould not Fire directly upon the Enemy; and whenever the Bullets or Arrows begin to fly pretty thick, one ſide or other does not fail to diſperſe. It it ſaid of a *French* Engineer who ſerv'd in the King of *Siam*'s Army, when the General gave him Orders to fire over the Enemy, he imagin'd the General deſign'd to betray his Prince; and that being weary with obſerving the Cautions they gave him, when he could have done what Execution he pleas'd; he went one Night alone into the Enemy's Camp and brought off their General Priſoner, which put an end to the War; for which Service, the King of *Siam* promis'd him great Things, but his Miniſters found means to deprive him of his Reward, whereupon he left the Country and went into the Service of the Great Mogul. How the *Siameſe* make War.

The Forces of the Kingdoms, as has been obſerv'd, conſiſt of ſuch Men as owe Six Months Service to their Prince, and ſerve by turns: The King has beſides a Guard of Eight Hundred Men at *Louvo*, who were taught Their Forces.

taught the *European* Diſcipline by an *Engliſh* Serjeant of *Fort St. George*; and Four Hundred more at *Bancock*, which Commands the River on which the City of *Siam* ſtands; who were firſt taught to handle their Arms by the Chevalier *de Fourbin*: Theſe the King allows to maintain themſelves, and does not require any other Service than their remaining in Garriſon in theſe Places.

The Woods and Mountains on one ſide of *Siam* and the Sea on the other, renders it pretty ſecure from Invaſions; and the Rivers and Canals that are interſpers'd through the Country, with the annual Innundation, make it difficult for an Enemy to penetrate far into the Country, or to maintain himſelf long in it: If they cannot reſiſt an Enemy they may Drown him, as it ſeems was practis'd not many Years ſince, when the *Peguins* invaded *Siam* with a prodigious Army: They don't deſire therefore to erect any Forts in their Country, leaſt they ſhould be taken and poſſeſs'd by Strangers; and the Annual Inundation protects them without that hazard.

Their Waters their beſt Defence.

Artillery. They have ſome Artillery which the *Portugueſe* caſt for them, but no Horſe, except about Two Thouſand in the King's Stables; their Armies conſiſt chiefly in Elephants and a Naked half Arm'd Infantry.

Their manner of drawing up in Battalia. They draw up in Three Lines, each Line conſiſting of Three Square Batalions; and the General poſts himſelf in the Center of the middle Battalion, which is compos'd of their beſt Troops: The reſt of the Commanding Officers place themſelves in the Centre of their reſpective Bodies; and where theſe Nine Battalions are thought too large, each Battalion is again ſubdivided into leſſer Bodies

Each

Each Battalion has Sixteen Male Elephants in the Rear, and two She Elephants to attend every one of them, without which it would be difficult to Govern them.

Their Artillery is carry'd in Waggons drawn by Oxen or Buffaloes, having no Carriages for it; with theſe the Fight begins and uſually ends; if not, they draw ſomething nearer and make uſe of their ſmall Shot in the manner already obſerv'd, but hardly ever come to a Cloſe Fight; and if there is a Neceſſity of making a Stand, they are forc'd to place Officers behind their Men, and to threaten them with immediate Death if they turn their Backs. The *Siameſe* do not, like ſome other *Indians*, take Opium to inſpire them with Courage; they will run no ſuch hazards, Death they think is equally to be dreaded whether Drunk or Sober; and he that drinks to raiſe his Courage, or rather to commit a raſh extravagant Action, is Acceſſary to his own Death.

When their Body is broke, they fly into the Woods, whither the other ſide is ſeldom ſo hardy to follow them; and as the Armies are very numerous, and conſequently find it difficult to ſubſiſt, the Conqueror is ſoon forc'd to retreat, and then the Vanquiſh'd rally again, and perhaps return his Viſit: The Elephants are their greateſt Strength; but then as they cannot be manag'd with Bit and Bridle as a Horſe is; when they are Wounded they will often turn back upon their Maſters, and put the whole Army into Confuſion; and it is almoſt impoſſible to make them proof againſt Wild-fire, tho' they fire ſhort Guns upon their Backs, about 3 Foot long, which carry a Ball of a Pound Weight. Elephants.

They

Seiges. They hardly ever heard of a Town being taken by Storm in this Country; but they will ſometimes ſtarve a Place, or ſurprize it when they have a Correſpondence with the Treacherous Inhabitants; otherwiſe a very ſlight Work will bid Defiance to their greateſt Armies.

Ambaſſadors. An Ambaſſador is regarded no otherwiſe at *Siam*, than as a Royal Meſſenger; The Letter he carries has much greater Honour paid it than his Perſon: The *French* Ambaſſadors obſerv'd, that while their King's Letter and Preſents were carried in the Body Barge, with ſeveral others of the ſame Claſs to attend it; they themſelves were carried up the River of *Siam* in ordinary Veſſels. The *Siameſe* never ſend Ambaſſadors to reſide at any Court, but only to diſpatch ſome particular Buſineſs which uſually relates to Trade; and upon theſe Occaſions, they ſend Three, tho' the firſt has the Direction of the Affair, and on his Death is Succeeded by the Second, and the Second by the Third.

The Reception of them. When a Foreign Ambaſſador Arrives at *Siam*, he muſt not ſet forwards towards the Court, till the King is appriz'd of his coming; and if he is accompany'd with *Siameſe* Ambaſſadors, as the *French* were, the *Siameſe* Ambaſſadors go up to Court firſt, and acquaint his Majeſty with their Arrival: The Foreign Ambaſſadors are lodg'd and maintain'd at the King's Charge, and are allow'd to Trade during their Stay, but they are not ſuffer'd to enter the City, or tranſact any Affairs till they have had their publick Audience, or to continue there after their Audience of leave; and therefore the Evening before the King demands if they have any thing further to propoſe.

propoſe; and at the Audience of leave, if they are ſatisfy'd. All publick Audiences are in the Metropolis, when the Court appears in all its Splendor: Thoſe Audiences which are given at the *Louvo* and other places, are accounted private Audiences, where the Guards and Attendants are not numerous.

At every Audience the King ſpeaks firſt; and at thoſe of Ceremony, the Queſtions are uſually the ſame: The Ambaſſador is Ordered afterwards to addreſs himſelf to the Barcalon or Prime Miniſter. Theſe Princes are not at all pleas'd with long Harangues, and the leſs is ſaid on theſe publick Occaſions, the greater Honour they think is done them, or rather looking upon an Ambaſſador as an ordinary Meſſenger, they eſteem it as a kind of Inſult on their Majeſty to be detain'd long by them: However as the *French* are naturally given to talk, his Majeſty could not entirely prevent their Ambaſſador's Speeching it before him; and it ſeems he had taken Care to dreſs up his Diſcourſe in Figures after the *Eaſtern* Way. When he ſpoke of the King, or Royal Family, he compar'd them to the Sun Moon and Stars; Metaphors very common in this Country, whereupon the Ambaſſador tells us, his Majeſty obſerv'd he had a mighty flow of Words, but whether the King deſign'd this as a Compliment (as the Ambaſſador imagin'd) or by way of Reproof, may be a Queſtion: After the King has ſpoke to the Ambaſſador, he is preſented with a Sabre, a Chain of Gold, and a Veſt with which he immediately Cloaths himſelf; and their Retinue have ſometimes the like Preſents made them, as thoſe of the *French* Embaſſy had; and the King at his Preſents.

Garden-Houſe or *en paſſant*, would ſometimes ſuffer them to approach him and Converſe with him.

Temper of the People.

The People of *India*, *Loubiere* obſerves, are ſlow in their Reſolutions, and will never omit any matters of Form; that they are Phlegmetick, Hypocritical and Inſinuating in their Speeches, and will often deſcend to down right Cheating: And when the King of *Siam*'s Women would flatter him, they do not dwell upon his Valour or Magnificence, but admire his ſubtil Policies, which they declare far exceeds the Wiſdom of all the Princes of the World.

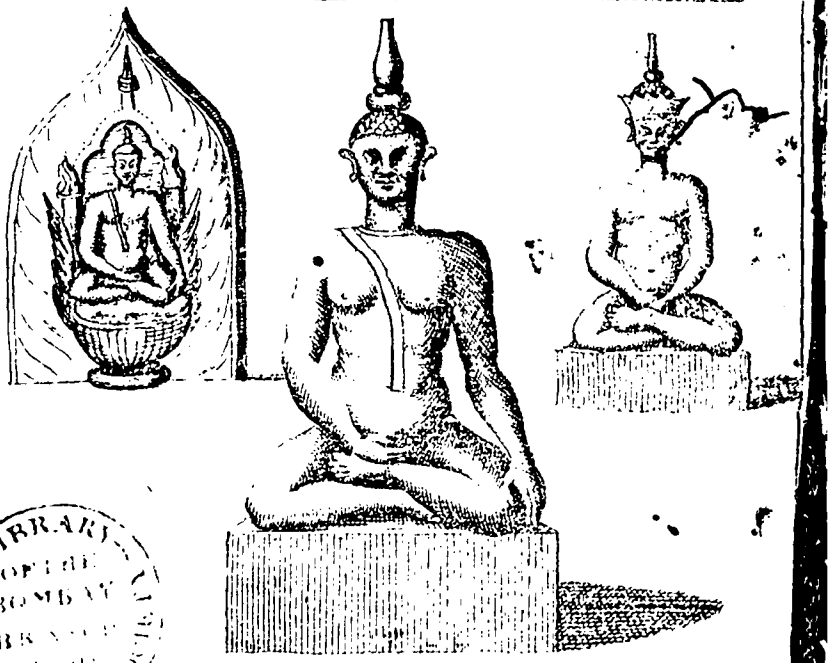
How beſt manag'd.

The *Portugueſe*, 'tis obſerv'd, always treated the *Indians* with great Diſtruſt and Inſolence, and the *Dutch* have follow'd their Example; and as they are naturally crafty, and born in a ſtate of Servitude, this is thought to be the propereſt way to manage them; they are ever Submiſſive to thoſe that uſe them Haughtily, and Inſolent under a gentle Adminiſtration: The King of *Siam* obſerves, that his Subjects are of the Temper of his Apes, who tremble while he has hold of their Chain, but diſown him as ſoon as he lets it go.

Preſents.

As Trade is what the King of *Siam* principally regards, and that the Buſineſs of their Embaſſys is only Trafficking under an Honourable Title. There is no addreſſing this Prince without ſome conſiderable Preſents, for which he teſtifies the higheſt Value; if it be any thing to wear, he immediately Cloaths himſelf with it in their Preſence: If you preſent him with Horſes, Stables are immediately Built to put them in: Thus endeavouring to ſhew his eſteem of the Preſent, tho' the Profit is all that is really regarded.

While



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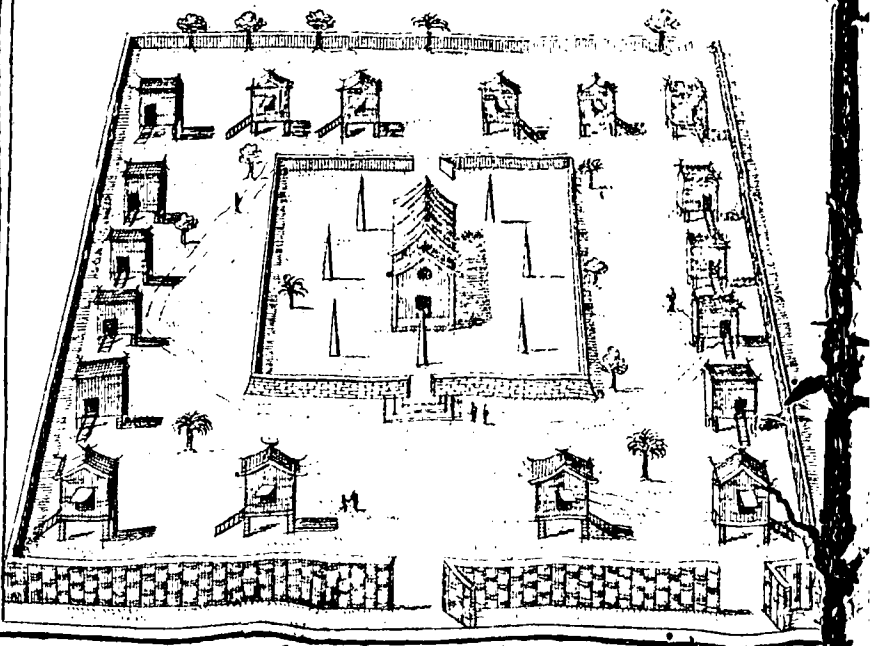


Siamese Idols and Convents

While the Preſents are in the Ambaſſador's hands, the King's Officers come and take a very exact Account of them, and inform themſelves of the Value and the Uſes of every the minuteſt Things; that they may be able fully to anſwer all Queſtions the King ſhall demand concerning them, as they pretend; though the principal Deſign is to diſcover the true Value of them.

But as the Eaſtern Princes eſteem it a mighty Honour, and even a mark of ſome Subjection, to receive Embaſſys from Foreign Princes; they for the ſame Reaſon ſend as few as poſſible; and the Emperor of *China* and the Great Mogul ſend none, looking upon it, that their Countries ſtand in need of no Foreign Aſſiſtance, and the reſt of the World are under a Neceſſity of Courting them for the Riches and Produce of their Reſpective Empires. The *Siameſe* Ambaſſadors are loaded with Goods when they are ſent abroad, and are the King's Factors rather than Repreſentatives; and if they do not give a very good Account of the Improvement of their Talents, are frequently Baſtinado'd at their Return.

Embaſſies deem'd too great a Condeſcention by ſome Eaſtern Princes.

CHAP. VII.

Treats of their Religion, Temples, and Superſtition.

A Temple in the *Siameſe* Language is called *Pihan*, but the *Portugueſe*, from the *Perſian* Word *Poutgheda*, which ſignifies a Temple of Idols, call all Pagan Temples as well

Pagoda.

well as the Idols in them *Pagoda's*; and thus they are call'd by the *Europeans* all over *India*.

Every *Siameſe* Temple ſtands in the middle of a ſquare Piece of Ground, ſurrounded with Pyramids, and enclos'd with a Hall; without this Hall is another large Square which encompaſſes the former, round which are the Cells of the Prieſts and Prieſteſſes, which are often very numerous, and theſe our Miſſionaries term a Convent: Theſe Cells are ſingle Houſes erected upon Bambou Pillars at little Diſtances from one another, and the whole is encloſed with a Fence of Bambou Pales. The *Talapoineſſes* or Nuns are in the ſame Convents with the Men, and as they are never admitted 'till they are of an advanced Age, there is no Danger apprehended of a criminal Correſpondence; and in ſeveral Reſpects the Conſtitution of a Pagan Convent ſeems much to be preferr'd to that of a Catholick Cloyſter: For firſt, neither Sex is forced into a Cloyſter againſt their Conſents. 2dly, Young Girls are not admitted into them at all; and 3dly, Liberty is given to any Perſon to return into the World, when that State of Life becomes uneaſy to them.

Cloyſters

Nuns.

As all the Youth are educated by the *Talapoins*, every one has two or three Nens or Pupils under his Charge, who ſerve him alſo while they continue in the Convent: There are ſome Nens that do not go in for Education, but live and grow old there, and are a Sort of Lay-Brothers; theſe pull up the Weeds that grow in the Gardens, and perform other Offices which it would be a Sin for the *Talapoin* himſelf to be concern'd in.

Pupils and Servants in Convents

The Nens have one common Room in the Convent for their School, and there is another

tiver anſwerable to it, whither the People bring their Alms on thoſe Days the Temple is ſhut; and here the *Talapoins* aſſemble and have their Conferences.

The Steeple of the *Pagoda* is a wooden Tower, not join'd to the Temple, but ſtanding by it ſelf, and has a Bell in it without a Clapper, which they beat upon with wooden Hammers inſtead of ringing it. Steeples.

Every Convent has its Head or Maſter, and the Heads of ſome Houſes have greater Privileges than others; and are called Sancrats, and only theſe can admit one into the order of *Talapoins*, and give him the Habit, but otherwiſe theſe Sancrats have no Juriſdiction over any *Talapoins*, who are not of their reſpective Convents; nor have they any Thing to diſtinguiſh their Convents from others, but ſome Stones planted round the Temple, which our Miſſionaries will have to reſemble a Mitre, and from thence inferr, that Epiſcopacy was once in this Country, and that theſe Sancrats ſucceeded the antient Chriſtian Biſhops. Heads of the Convent.

The King gives a Name to ſome of the principal Sancrats, with an Umbrella, and a Chair, and Slaves to carry it, tho' the Sancrats never uſe them but to attend his Majeſty.

The *Talapoins* by their Inſtitution are obliged to lead holy auſtere Lives, whereby they are thought to attone for the Sins of the Laity; They are a Sort of Mendicants, and live on Alms; neither may they eat in common, but every one eats what he begs by himſelf: They are very hoſpitable to Strangers, and even to Chriſtians who come into their Convents, and have Lodgings Life of a *Talapoin*.

ings on each ſide their Gate for the Entertainment of Travellers.

There are two Sorts of *Talapoins*, one of the Woods, the other of Cities; thoſe in the Woods lead much the ſevereſt Lives: However both of them are oblig'd to Celebacy, on Pain of being burnt, which the King takes Care ſhall be ſtrictly executed; for as they have great Privileges, and are exempted from the ſix Months Service, it behoves him to ſee they keep up to the Rules of their Profeſſion, and that their Lives be not deſtitute of Hardſhips, leſt his Subjects ſhould moſt of them be induc'd to turn *Talapoins*, and thereby become uſeleſs to the State.

Sometimes therefore he has them examin'd as to their Skill in the *Balie* Language, in which the Precepts of their Religion are written: and the *French* Ambaſſadors tell us, the King had diſmiſs'd ſome Thouſands for their Ignorance, juſt before they arriv'd at *Siam*, who were examin'd by one of his Officers of State; but that the *Talapoins* of the Woods would not ſubmit to be examin'd by any one, but thoſe of their own Order.

They do not only educate Children, but preach and explain the Precepts of their Religion to the People in their Temples every New and Full Moon; and in the Time of the Inundation, till the Waters abate, they preach every Day, from Six in the Morning till Noon, and from One in the Afternoon till Five in the Evening. The Preacher ſits croſs-legg'd on a high Bench, or Couch, and when one is weary, another relieves him; and the People ſhew their Aſſent to the Doctrine by ſaying, *It is ſo*, or *this is right*, or *fit to be done*. After which they preſent their Alms

Preach to the People.

Alms to the Preacher, many of whom become very rich by the Liberality of the People: This Time of the Inundation the *Europeans* call the Lent of the *Talapoins*, for they eat nothing from Noon, and when they do not faſt, they only eat Fruit in the Afternoon: It is reported of ſome of the *Indians*, that they will faſt thirty or forty Days without taking any thing more than ſome ſmall Liquors with a Powder infus'd in them; but this is certain, that it is much eaſier Faſting in a hot Country, than in a cold one; nor are the Effects of an empty Stomach ſo pernicious there as here. Faſts.

The *Talapoins* of the Towns, after Rice Harveſt, go for three Weeks together every Night to watch in the Fields, in little Huts made of the Branches and Leaves of Trees, and return in the Day-time to their Cells: They encamp in a Square in much the ſame Order their Cells ſtand in the Town, with their Superior's Cell in the Centre: They make no Fires to fright away the wild Beaſts, as Travellers do every Night, the People imagining their Sanctity preſerves them; but indeed they take Care to pitch their Tents at a Diſtance from the Woods where wild Beaſts chiefly haunt; and as for thoſe *Talapoins* who inhabit the Woods, they make Fires, as other People do, to keep off the wild Beaſts; tho' the People impute their Safety to their great Holineſs: They believe a Tyger will ſmell of a ſleeping *Talapoin*, and only lick his Hands and Feet; and if the Remains of one that has been kill'd be found, they either deny it to be a *Talapoin*, or if that can't be diſputed, they ſay he has tranſgreſs'd the Rules of his Order, it being preſum'd, that even Watchings. Pretended Holineſs of the *Talapoins*.

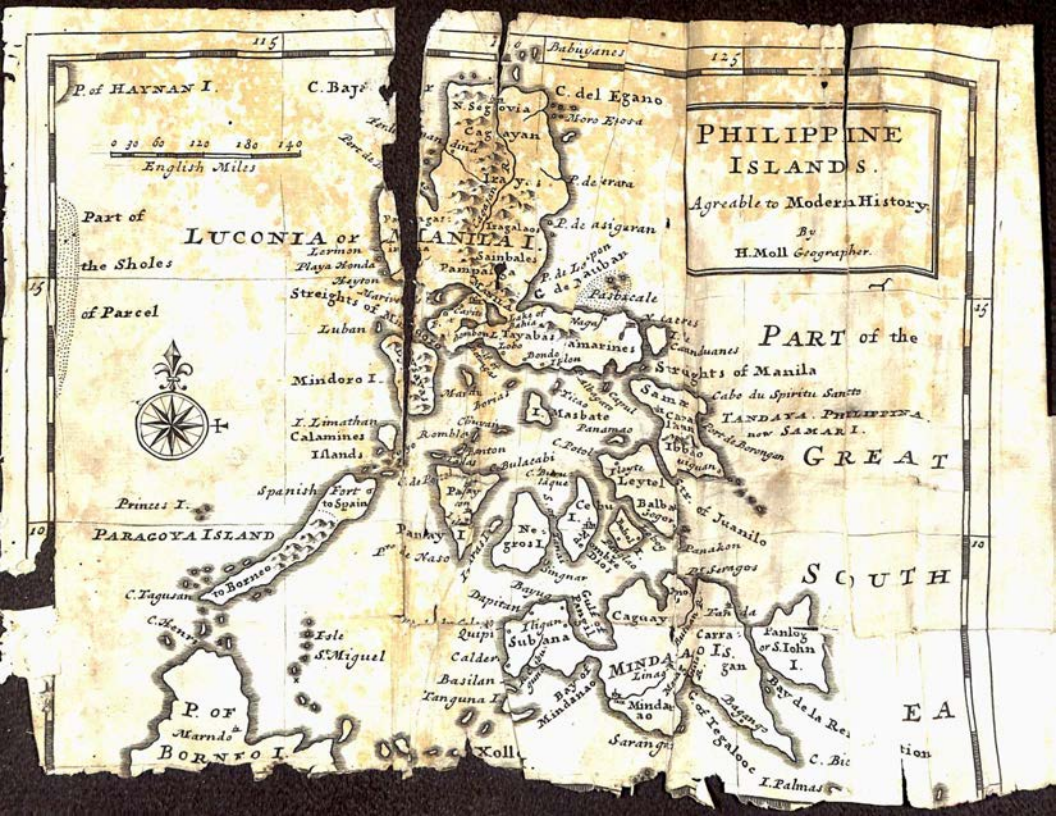
even Brutes may diſtinguiſh a Saint from another Man by the Smell; but after all, as *Loubiere* very well obſerves, their Woods are not ſo dangerous as is pretended, many Families of the Laity, as well as *Talapoins*, dwelling in them, whom the Rigour of the Government has oblig'd to take Refuge there.

Habit of the *Talapoins.*

Theſe *Talapoins* go bare-foot and bare-headed, but have a Linnen-Cloth round their Middles, dy'd yellow, which is the Royal Colour here, as well as in *China*: They have no Muſlin Shirt or Veſt, like the Laity, but a yellow Linnen Cloth thrown over their left Shoulder, like a Shoulder-Belt, and over all another large yellow Cloth, which has its Name from the many Rags and Patches it is compos'd of; and this hangs down before and behind, and is girt about with a Saſh of four or five Inches broad; they ſhave the Hair of their Heads, Beards, and Eye-brows, and have a broad Leaf or *Talapat*, which they hold by the Stalk, and ſerves them inſtead of a Fan or Umbrella: The Superior is forc'd to ſhave himſelf, becauſe no Perſon is worthy to touch his Head, and for the ſame Reaſon a young *Talapoin* muſt never ſhave an old one, but the Elder may ſhave the Younger: When a *Talapoin* grows too old to handle a Razor, another may ſhave him; but then the Perſon who ſhaves him muſt ask a thouſand Pardons firſt, and declare how unworthy he is of ſuch an Honour. (The *Siam* Razors it ſeems are made of Copper.)

Waſhings

The *Talapoins* waſh themſelves early in the Morning, when they can juſt diſcern the Veins of their Hands, and do not do it ſooner for fear they ſhould drown ſome Inſect, and not perceive it. When they are dreſs'd, they go


PHILIPPINE ISLANDS.
Agreable to Modern History.
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English Miles
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P. of HAYNAN I.
C. Bay
C. del Egano
Moro Etosa
N. Segovia
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Irayas
P. de Cerata
P. de Casiguran
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Pasbacale
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the Sholes
of Parcel
LUCONIA or MANILA I.
Lerman
Playa Honda
Hayton
Streights of Mindoro
Luban
Mindoro I.
Lake of Bahia
Tayabas
Lobo
Bondo
Iglon
Camarines
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now SAMAR I.
Samar
Ibbao
Port de Borongan
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GREAT
SOUTH
EA
I. Masbate
Panamao
C. Potol
Leytel
Balbo
Sogor
Str. of Juanilo
Panakon
Pt. Seragos
I. Limathan
Calamines
Islands
Rombla
Bulacabi
Spanish Fort
to Spain
Princes I.
PARAGOYA ISLAND
to Borneo
C. Tagusan
C. Henri
Isle
S. Miguel
Panay I.
Negros I.
Cebu I.
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go to the Temple with their Superior, where they ſpend two Hours in chanting their Devotions: Theſe Hymns, or whatever we call them are engrav'd with an Iron Pencil on thoſe long Leaves about two Fingers broad already mention'd, in the *Balie* Tongue, and ſeveral of theſe Leaves tack'd together at one End make a Book; but the People have no Books to read their Prayers and Hymns in: The *Talapoins* ſit croſs-legg'd while they ſing, and keep Time with their *Talapat* or Fan, as if they were fanning themſelves: Both Prieſts and People, at going in and out of the Temple, proſtrate themſelves three Times before the great Idol, with their Heads to the Ground; but while they remain in the Temple, they all ſit croſs-legg'd; ſo that it ſeems they expreſs more Reverence for their Prince than their Gods, all People lying proſtrate in the King's Preſence, except when they are ſpoke to. Devotions.

At the New and Full Moons the People waſh the *Talapoins*, and in every private Family, the Children, without regard to Sex or Age, waſh both Father and Mother, Grandfather and Grand-mother, naked.

After their Evening Devotions, the *Talapoins* go into the City to beg; they have an Iron Bowl or Diſh in a Linnen Bag, which they hang over their Shoulders with a Rope; they only ſtand at the Gate of a Houſe, but demand nothing; and the People ſeldom let them go away empty handed: They never go in or out of their Convents without proſtrating themſelves before their Superior, and kiſſing his Feet: Their Convents have Gardens belonging to them, and are endow'd with cultivated Lands; they have Slaves to *Talapoins* beg their Food.

manure them; their Grounds are alſo free from Taxes, but the Prince has the Reverſion or Inheritance of them.

The *Talapoins* at their Return out of Town eat their Breakfaſt, having firſt offer'd it to the Idol; then they ſtudy till Dinner, and ſleep, as is uſual in hot Countries; afterwards they inſtruct their little Pupils, and towards the Evening, having ſwept and clean'd their Temple, they ſpend two Hours in ſinging their Devotions, as in the Morning, after which they retire to reſt, ſeldom eating any Thing but a little Fruit: If they have any leiſure Time in an Afternoon, they ſpend it in walking about the Town.

Lay-Brothers. The *Talapoins* have, beſides their Slaves, other Servants, as has been already obſerv'd, which are a kind of Lay-Brothers, and wear the ſame Habit, only white: Theſe receive the Money that is given the *Talapoin*, it being a Sin for the Prieſt himſelf to touch any of that Mammon; and theſe Servants alſo look after their Gardens and Husbandry, and tranſact all ſuch Matters, as it is not lawful for a *Talapoin* to be concern'd in.

Heads of Houſes elected. When the Head of a Houſe dies, another is elected by the Society, whoſe Age or Learning uſually recommends him to that Poſt; and when any Perſon builds a Temple, he appoints the Superior of the Convent, but builds no other Cells; theſe are erected as other Members are admitted afterwards.

When any one deſires to be admitted into a Convent, he firſt applies himſelf to the Head of the Houſe, but receives his Habit from ſome Sancrat; none are ever oppos'd in taking the Habit upon them, it being eſteem'd

ſteem'd a great Sin to hinder it; their Parents are ſeldom againſt it, this being the ſureſt way of growing Rich; and they are oblig'd to remain there no longer than they pleaſe: Their Relations therefore hire People to Sing and Dance before them, when they lead their Son to the Convent to take the Habit; but neither the Muſick or the Women are admitted to enter with them: The New Religious has his Head, Beard and Eybrows ſhav'd, and the Sancrat pronounces ſome pious Sentences on his Devoting himſelf to Religion; and the New *Talapoin* is ſhut up in his Convent, and is never to ſee a Dance or hear Muſick afterwards.

The *Talapoineſſes* are cloth'd in White, and are deem'd partly Secular and partly Religious: They may receive the Habit from any Head of a Houſe as well as the young Nens, without leave of a Sancrat: If any of them are ſurpriz'd with a Man, they are not Burnt as the *Talapoins* are for entertaining a Criminal Commerce with Women; but the *Talapoineſſes* in this Caſe, are deliver'd to their Relations to be Baſtinado'd, for the Prieſt may not Strike or Chaſtiſe any one. Nuns.

The *Indian* Prieſts, tho' they all maintain the Doctrine of the Metempſychoſis or Tranſmigration of Souls, yet in many other things they are not agreed; ſome allow of Marriage, others prohibit it; ſome look upon it to be a Sin to deprive any Animal of Life, others make no ſcruple of it; and there are a third ſort who kill them very ſeldom, and only for Sacrifice: Some there are alſo that will eat any Animal if it dies of it ſelf, or is kill'd to their Hands, tho' they wou'd no more put an Different Rules obſerv'd by their Prieſts.

Animal to death themſelves than they would murder a Man.

Every thing animated.

There is not any thing in Nature, whether Animate or Inanimate, but the *Indians* believe it to be inform'd by a Rational Soul: The Heaven, the Earth, Fire, Water, Rivers, Woods, Mountains, Cities and Houſes in their Opinion are all actuated by ſome Spirit or Genius; and all of them to a Man, believe a

Pre-exiſtent State.

Pre-exiſtent State, or rather, that each Man has paſs'd through innumerable States; and that every Soul that poſſeſſes a Human Body, was confin'd to it in order to be puniſh'd for Miſdemeanors committed in ſome former Life: This they think may well be infer'd from that juſt Obſervation, *That the Happieſt Mortal is not without his Croſſes*, and that this Life therefore is really his Hell; and that the higheſt Felicity is found in a State of Separation from the Body; and ſome of the *Talapoins*, the better to ſtrengthen their Opinion of the SoulsPre-exiſtence, pretend to remember their ſeveral Tranſmigrations.

Allthings undergo a Diſſolution, and revive again.

The Form of the World only, they believe to be Eternal; all viſible Objects they look upon as ſo many Rational Beings, who have liv'd and exiſted in a former State, and muſt dye and revive again; that the Heavens, the Earth, Plants and all things elſe have their Period, and will be ſucceeded by new Heavens and a new Earth, *&c.* and do not ſcruple to affirm, that they have ſeen all Nature decay and revive again.

The Soul material,

They do not believe the Soul to be a pure Spirit, but that it conſiſts of Matter ſo ſubtil as to be free from Touch, and that after Death it retains the Human Figure, and the ſame ſolid and liquid Subſtances our Bodies are compos'd

compos'd of; and that if a Perſon dye by a Wound given him it may be ſeen in theſe Aireial Bodies, with the Blood flowing from it, agreeable to the Notions of the Ancient *Greeks* and *Romans*; but tho' the Soul be material in their Opinion, they will not admit that it is periſhable, but that it animates ſome other Creature, and knows Pain or Pleaſure according to its Demerits, till it enter a Human Body again; whoſe Circumſtances they hold will be ſuitable to the Behaviour of the Soul in its ſeveral Tranſmigrations.

and retains the ſame ſubſtance and figure as the Body.

They hold alſo, that Departed Souls do not only animate Plants and Animals, *&c.* ſucceſſively; but that there are alſo certain Spaces beyond the Viſible World, where they ſhall be Rewarded or Puniſh'd; that the Happy aſcend far above the Stars, while the Miſerable are doom'd as far beneath; and they uſually aſſign Nine different Regions both of Happineſs and Miſery, every one differing in Degree, the Higheſt and Loweſt being moſt exquiſite in their kind: And as they do not imagine that Souls paſs immediately from one State to another, but are New-Born into whatever Place they happen to go; ſo they believe they ſtand in need of the ſame things they did in this Life: And for that Reaſon, as the *Pagans* did of old, in ſome places they Burn their moſt valuable Movables, and even Animals and Slaves with them; their Wives alſo in the hither *India*, us'd to offer themſelves to be Burnt with their Husbands, in hopes to enjoy them in the other World; and 'tis ſaid, there have not wanted Inſtances there of the Husband burning himſelf with his beloved Wife: But *Loubiere* obſerves, that neither the *Chineſe* or *Siameſe*,

Degrees of Happineſs and Miſery.

Goods, *&c.* burnt with the Dead Bodies.

or

or any Nation beyond the *Ganges*, ever permitted the Wife to Burn herſelf with her Huſband; and are ſo wiſe, that inſtead of real Furniture and Treaſure, they burn there only Gilded or Painted Paper reſembling thoſe things; giving out that theſe are converted into real Goods, and tho' the *Chineſe* burn ſome Goods, yet they burn much more in Paper.

The Reaſon of it.

But as the *Siameſe* believe they may contribute and adminiſter to the Relief of the Deceaſed, ſo they believe alſo that the Dead are capable of doing them Good or Hurt; and accordingly pray to their Departed Friends, and do them all the Honour they can contrive at their Funerals, eſpecially to the Manes of their Anceſtors as high as their Great Grandfathers; imagining that thoſe beyond, have ſuffer'd ſo many Tranſmigrations that they can hear them no more; ſo that they look upon Departed Souls to be in ſuch a Condition, as to want the Aſſiſtance of thoſe they have left behind; and yet that they are able to adminiſter to the Neceſſities of their Friends below, and puniſh their Neglects: And in this they ſeem to fall into the ſame Abſurdity with the Worſhippers of Departed Souls on this ſide the Globe, namely, to pray for, and pray to the ſame Objects; but methinks if we are to look upon Departed Spirits as a kind of Inferior Deities, they ſhould not want the Aſſiſtance of their Votaries; or on the other Hand, if they ſtand in need of all the Neceſſaries of Life themſelves, they ſhould not be in a Condition to beſtow them upon their Friends: But what makes this practice of praying to Departed Souls ſtill more Abſurd, is, that they ſuppoſe them often to be confin'd

Praying to and for the Dead.

to

to Plants and Vegetables, and even to Inanimate Things. In theſe Circumſtances they ſhould not, one would think, be able to exert any Acts of Power: But the Eaſtern Nations do not, like our Superſtitious *Europeans*, hope or fear any thing from the Departed Spirits of Strangers, but only from thoſe of their own Neighbourhood, Profeſſion or Family; therefore to theſe only they addreſs their Devotions.

Pray only to their Relations

They are ſo far from believing a Providence, that they do not entertain any Notion of that Supream Being which Created and Suſtains all things, according to *Loubiere*: On the contrary, they hold that every Man is under a Fatal Neceſſity in all his Actions; nevertheleſs they believe that Vertue is ever attended with Succeſs, and Vice with Puniſhments; but how there can be ſuch a thing as Vertue or Vice where our Actions are determined and nothing is left to Choice, is not very eaſie to diſcover; for if it is the Will or Intention that renders every Action Good or Bad, then where there is no Choice there can be no ſuch thing as Vertue or Vice, which our Predeſtinarians on this ſide the Globe would do well to conſider: Where People believe no God, or believe him only the Soul of the Univerſe, and that Nature proceeds in a certain unalterable Courſe, and is not under the Controul or Government of any Superior Being; no wonder they run into a great many Abſurdities conſequent on ſuch a Belief; but that thoſe who acknowledge a God infinitely Juſt and Good, ſhould make him decree every Action of our Lives, and lay us under a Neceſſity of committing all manner of Crimes, and yet hold that he will puniſh us ever-

Every thing under an Inevitable Fate.

Abſurdity of this Opinion.

everlaſtingly for complying with his Decrees, ſeems a greater Abſurdity than any the *Indians* maintain: Beſides, if God's Decrees are irrevocable and irreſiſtable, and he has already determin'd our Fate; to what purpoſe are we advis'd to repent and amend, and pray to this Inexorable Being, or deprecate any Calamity? To tell us that the Means as well as the End are Decreed; and yet at the ſame time, that no Means whatever can avail us or have any tendency to promote the End: For that God Acts irreſiſtably and entirely without our Concurrence, is to make him decree Means that are of no manner of uſe, and which in this view cannot properly be ſtiled Means: On the contrary, if the Means have a tendency to promote the End, then there is ſomething beſides the abſolute Decrees of Heaven that promotes our Salvation. To proceed, why may not a Perſon who believes every Action of his Life decreed innocently, ſit ſtill and neglect all Means? for he may ſay, it was Decreed that he ſhould ſit ſtill and neglect all Means, and conſequently can incur no Guilt in thus complying with God's Decrees. On the other Hand, if I uſe all the means I am directed to, according to theſe Gentlemen, it is becauſe I am under a Neceſſity of uſing them and could not have done otherwiſe; and then why I am to be commended or thought better of than if I neglected them? and yet we ſee a wide difference made by all the World, between thoſe who take good Courſes and thoſe that take bad; when according to this Doctrine, the Virtue of both are equal.

But

But altho' theſe Conſequences cannot be avoided, yet they are thought to be ſufficiently anſwer'd, by ſtarting Difficulties on the other ſide; ſay they, if God foreſees all Events, and has ordain'd certain Cauſes which he knows will infallibly produce ſuch Effects; then may he very well be ſaid to have decreed the Effects alſo, becauſe ſuch Cauſes could have had no other Effects. The uſual Anſwer to theſe Objections.

But this Argument, if it proves any thing, proves too much; namely, *that God could not make a Free Agent and be Omniſcient*, which ſurely no Man will affirm; and if God *could*, he certainly has made us Free Agents, it reſulting ſo much more to his Honour to give us our choice of Happineſs or Miſery, as he frequently does in the Sacred Writings, than to have pronounc'd a rigorous irreverſible Decree, aſſigning Millions of Souls to exquiſite and everlaſting Miſery, for committing Actions (Crimes I cannot ſtile them, being under a Fatal Neceſſity) which it was not in their Power to avoid. Reply.

Beſides, all the Offers of Salvation in the Goſpel, according to this Syſtem, muſt be rather an Inſult and Banter upon Human Nature, than that merciful Diſpenſation it is generally apprehended to be: To ſhew us the way of Salvation, to incite and intreat us to accept of Happineſs; and tell us at the ſame time, it is not in our power to make any advances even in Wiſh or Thought, towards cloſing with the Terms propos'd, is ſurely ſuch a Mockery and ſo inſincere a Practice as we would not aſcribe to a Man like our ſelves; much leſs to God, whoſe Juſtice and Goodneſs we acknowledge to be infinite, if we do not flatter him: And to make our

Saviour come into the World and Dye for Sinners, he had decreed never to Pardon, or make him Dye for thoſe he had before decreed to Pardon; and who according to this Notion were deſtin'd to Happineſs, and could not reſiſt the Grace, if our Saviour had never come into the World, is equally Abſurd, and makes his Sacred Blood of very little Value. That *Indians* who know nothing of God, or which is the ſame thing, have no juſt notions of his Attributes, and have never heard of the kind, and let me add *ſincere* Offers of Salvation made to Mankind, ſhould aſcribe every thing to Fate or inevitable Neceſſity, is not much to be wonder'd at; but that we who adore the Divine Goodneſs for his merciful Offers of Salvation to Mankind, ſhould talk of ſecret Decrees and inevitable Fate, whereby they are all defeated, is very Abſurd; either we have a freedom of Choice, or the ſetting before us Life and Death, Happineſs and Miſery, as the Sacred Writings do, is a perfect Mockery.

Precepts to be obſerv'd by the *Talapoins.*

To return to the Religion of the *Talapoins:* They are prohibited to kill any thing, to Steal, commit Uncleaneſs, to Lye or drink Intoxicating Liquors. By the firſt, they underſtand they are prohibited, not only to kill Men or Animals but Vegetables, and therefore do not deſtroy the Seed of any Plant; as for the Fruit, that does not affect the Life, and therefore they think themſelves at full Liberty to eat it; but then they preſerve the Kernel or Stone, that being the Seed; nor will they eat Fruit before it is Ripe, becauſe then the Seed would come to nothing. They will not deſtroy any thing which we deem Inanimate, becauſe they imagine every thing

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is Animated, as has been obſerv'd, by ſome Spirit or Genij, and that in deſtroying any of them, they diſpoſſeſs a Soul of its Habitation; and for that Reaſon they would not cut down a Tree upon any Account, or break off the Branches; but when it is cut down to their Hands, or a Beaſt be ready kill'd, they make no ſcruple of uſing or eating them, becauſe they can do no further miſchief thereby. They do not think it lawful to open a Vein, or make an Inciſion which may let out the Blood on any Account, looking upon it, that the Soul has its Reſidence in the Blood; and ſome *Indians* carry this ſo far, that they will not wound a Plant to let out the Juices; but the *Siameſe* have ways to evade moſt of the Precepts their Religion enjoyns. Thus in War, they ſay they are not the occaſion of the Death of an Enemy, but their Enemies themſelves, in advancing upon their Shot; for they always ſhoot ſomething ſhort of them, as has been obſerv'd: And when the *Talapoins* eat Rice, which is a Seed, they do not Boil it themſelves, becauſe this would kill it, which would be a Sin in them; but they make their Servants boil it and kill the Seed, and then they look upon the eating it to be innocent: They hold it alſo to be a Sin to Piſs either upon the Earth, the Fire or the Water, becauſe it might extinguiſh the Fire or corrupt the other Elements; but their Servant may pour away the Water, and do what Miſchief of that kind he pleaſes; and they do not look upon themſelves accountable for it.

To proceed, the *Talapoins* may not hear Muſick or ſee Plays or Dancing; they muſt uſe no Perfumes, or touch Gold or Silver

(tho''tis obſerv'd they grow Rich) or meddle in any matter which does not immediately concern Religion. A *Talapoin* muſt borrow nothing of a Layman, or contract any Friendſhip with him in hopes of Alms or Preſents; nor may he lend upon Uſury: He muſt keep no Arms, Eat or Sleep immoderately, Sing diverting Songs, Whiſtle or Play on any Inſtrument, or uſe any Sport or Diverſion whatever: They are prohibited alſo to Judge or Cenſure their Neighbours; to get up on any Trees, leaſt they ſhould injure them, or burn Wood: They may not look upon a Woman with Complacency, or ſpeak to one in private, nor buy or ſell any thing; they muſt not ſet by what they beg one Day for the next, but give what they do not eat to ſome Animal: They may not Till the Earth, keep Poultry, Elephants, Horſes, Buffaloes, Hogs or Dogs: They are prohibited to ſit near a Woman, to ſpeak otherwiſe than they think, or to covet anothers Eſtate: They Sin in Riding on a Horſe, Elephant or in a Palequin, or wearing Rich Cloaths or Shoes, and in covering their Heads; or if they receive any thing of the Hand of a Woman, and therefore ſhe lays down her Alms for the *Talapoin* to take up: A *Talapoin* ſins if he loves one Man better than another; if he eats in Gold or Silver, or wears any colour but Yellow; if they lift up their Voice when they Laugh; if they boaſt of their Deſcent or Learning, or Viſit any but their Fathers, Mothers, Brothers or Siſters, they Sin: If any of them run in the Streets, or lift up their Cloth about their middle: If they look Impudently in any Man's Face, or return Railing for Railing; if they Threaten any Man, or Wrangle, or

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are angry, or if they enter into the Temple with any *Talapoin* they know is indebted to another, they Sin; they muſt neither make a Fire, nor extinguiſh it; they muſt not eat the Fleſh of a Horſe, Elephant, Serpent, Tyger, Crocodile, Dog, or Cat; they muſt not beg daily at the ſame Houſe; they muſt not ſleep in the ſame Bed with their Pupils, or any other: great Neatneſs and Modeſty is alſo requir'd of them: When they go to a Funeral, the Certainty of Death, the Inſtability of human Affairs, and the like, are to be the Subject of their Hymns and Diſcourſes.

When they are told, that according to their Doctrine of Tranſmigration, Murder may be a very innocent Thing, becauſe it only delivers the Soul from a Life it was condemn'd to by way of Puniſhment: They anſwer, that a Soul is always injured, when it is violently diſpoſſeſs'd, and that it is not releas'd, but condemn'd to ſome other Body, in the ſame Circumſtances, to compleat the intended Time it was deſign'd for this Life; and, according to this Notion, the murder'd Perſon receives no great Injury neither; but it is in vain to account for all the Abſurdities and Contradictions to be found in a falſe Religion. We find ſome Sects of Idolaters, the *Chineſe* particularly, deſtroying their Children, that they may revive again in a more happy State, and avoid the Miſeries attending Poverty, *&c.* But if they are to poſſeſs a Body in exactly the ſame Circumſtances, they might as well ſuffer them to live out their deſtin'd Time at firſt, for they would have no Advantage by Dying, but the Trouble of a fruitleſs Removal: And tho' ſome of them believe Self-Murder to be meritorious, and

Some Conſequences of their Doctrine of Tranſmigration objected to them.

to

to entitle them to a much happier State upon the next Remove, yet others we find, who look upon one who murders himſelf not to deſerve the Honours of a Funeral, and believe the Soul of ſuch a one is condemn'd to wander among the evil Genii, or rather becomes one of thoſe malicious Spirits, which delight in afflicting Mankind.

The Precepts of their Religion explain'd.

The firſt Precept of their Religion prohibiting the killing of any Creature, they do not only extend to Men and Animals, but to Plants and Seeds, as has been obſerved: As to their ſecond Precept, which prohibits Stealing, they do not ſeem to regard it much: By the third and fourth concerning Impurity und Drunkenneſs, they look upon the Married State to be as much prohibited, as irregular Luſt; and the Drinking ſtrong Liquor, tho' never ſo moderately, to be as criminal as being drunk with it: And indeed their Religion requires ſo high a Degree of Purity and Abſtemiouſneſs, that they do not think it is poſſible for the prophane Laity to arrive at that Perfection it requires: The *Talapoins* the Prieſts only are ſuppos'd to live up to theſe Rules, who by their extraordinary Holineſs, as themſelves give out, make Satisfaction for the Sins of the People: The Righteouſneſs of the Prieſts, 'tis ſaid, is imputed to them, provided they are not deficient in their Alms and Offerings to thoſe Fathers; but againſt whom theſe Sins are committed, or to whom Satisfaction is to be made, if they believe there is no God to take an Account of their Actions, I do not underſtand; and therefore, tho' they may worſhip inferior or ſubordinate Deities, yet it is not improbable the Popiſh Miſſionaries have

have miſrepreſented them in this Particular, eſpecially ſince they acknowledge a State of Rewards and Puniſhments, and ſeveral Degrees of each. To proceed,

As the *Talapoins* look upon themſelves to be holier than the reſt of Mankind, their Pride, 'tis obſerv'd, is anſwerable to this fond Opinion: They ſeat themſelves therefore always above the Laity, and diſdain to ſalute any but thoſe of their own Caſt: It is beneath them alſo to mourn for the Death of a Friend, or even of a Parent; they confeſs 'tis true to their Superiors in general Terms, but even this is a Declaration rather of their Righteouſneſs, than of their Sins; for example, they ſay, *I have neither ſtolen, or ly'd, or drunk any ſtrong Liquor, &c.* And, in ſhort, like the ancient and modern Phariſees, boaſt *that they are not as other Men are, Extortioners, Unjuſt, &c.* when indeed they have only found out Ways to evade the Precepts of their Religion, and lull their Conſciences aſleep; none being more remarkable for Covetouſneſs and Extortion than themſelves.

Pride of their Prieſts.

Hypocriſy.

It is a Sin alſo it ſeems for theſe Puritans to laugh aloud, or to be ſeen without an auſtere cloudy Brow, and anſwerable to the Homage they expect; they are almoſt Deify'd by the Vulgar: In one Thing however their Modeſty appears, they never pretend to controul the State, or meddle in Affairs of Government; and the Government, on the other hand, never make Rules or Orders in Religious Matters, but inviolably maintain the Privileges of the Clergy.

Never meddle with the State, and protected by it.

We have already obſerv'd nine Degrees of Happineſs or Miſery, which, according to the *Siameſe*, Departed Souls paſs through; but in

in all theſe States it ſeems they are born and dye, and are not yet arriv'd at their ultimate Happineſs; but after ſeveral Tranſmigrations, in which a Soul has perform'd a Multitude of good Works, they believe it may at length merit ſo far as to be exalted above all Mortal States, and, being exempted from any future Tranſmigration, ſhall enjoy an eternal Reſt, and be no more liable to Pain or Grief, or any Calamity whatever. And this is properly the Heaven of the *Indians*; for tho' they do expect great Happineſs in the higheſt of the nine Regions already mentioned, yet they do not hold, that the Joys of that State are everlaſting, or free from every Kind of Uneaſineſs: but Men they hold are born and die in that, as well as other States; nor do they imagine, that any Souls will be eternally puniſh'd in the diſmal Abodes appointed for the Evil Genii, but will come upon the Stage again, and if they do not merit Heaven, will be deſtin'd to an eternal Tranſmigration, which is properly the Hell of theſe Idolaters.

Heaven of the *Indians*.

Hell.

When a Perſon has happily merited Heaven, before he is tranſlated thither, (for ſuch a Soul is ſuppoſed to be incapable of Dying any more) they attribute to him an invincible Strength of Body, and a perfect Skill in all Sciences, and believe he becomes a moſt powerful Preacher of Righteouſneſs to Mankind: After which he *diſappears*, or is taken out of their Sight, *like a Spark* (as their Expreſſion is) *which is loſt in Air*: And to the Memory of ſuch as theſe, they dedicate their Temples; but the Perſon they ſuppoſe has ſurpaſs'd all Men that ever liv'd in Holineſs, and whom therefore they worſhip with the higheſt

higheſt Devotion is *Sommona Codom*, *Sommona* ſignifies a *Talapoin* of the Woods, *Codom* was his Proper Name, and, as has been obſerv'd already, Virtue, according to them, is only to be found in the Order of *Talapoins*, and chiefly in the *Talapoins* of the Woods. In the Opinion of *Loubiere*, the *Siameſe* have no other God, but this *Sommona Codom*, no Notion of the Great Creator of Heaven and Earth; but it is difficult to aſſent to him entirely, becauſe ſome Superior Being ſurely they muſt acknowledge, who advanced *Sommona Codom* to his Supreme Felicity, and rewarded his inimitable Piety; and perhaps this may be at laſt the Hiſtory of the Incarnation, mix'd and diſguis'd with a great deal of Fable, as ſeveral other Events in the ſacred Writings certainly have been; for, I think, there is no Manner of doubt, that St. *Thomas* preach'd the Goſpel in proper *India*; there being Chriſtians found there, when the *Portugueſe* firſt came into that Country; theſe Chriſtians ſtill have a Tradition of his being there, and ſhew the Place where he was martyr'd; and theſe *Indian* Chriſtians were certainly not the Diſciples of *Rome*, for they refus'd to acknowledge the Authority of that Church, and in ſome Inſtances to comply with it at this Day, as ſhall be obſerv'd in ſpeaking of the Religion of the Hither *India*. Now *Siam* lying but upon the oppoſite Shore, and nothing dividing it from the Hither *India*, but the Bay of *Bengal*, it is not difficult to ſuppoſe, If St. *Thomas* was martyr'd there, ſome of his Diſciples preach'd the Goſpel in the adjacent Countries: What ſeems alſo to be a Confirmation of this Opinion, and which *Loubiere* obſerves, the Miſſioners lay a great Streſs

Sommona Codom the only Idol to which they pay Divine Worſhip.

Whether the Hiſtory of him have not ſome Reſemblance of the Incarnation.

upon, is, that the Books of the *Talapoins* make *Maha Maria*, or the *Great Mary* (*Maha* ſignifying Great in the *Balie* Language) to be the Mother of *Sommona Codom*, and that he was never conceiv'd after the Manner of other Mortals, but born of a Flower; or, as ſome explain it, that his Mother was impregnated by ſmelling to a Flower. But to theſe Conjectures *Loubiere* anſwers, that this Name *Maria* is as often wrote *Mania*, and always pronounc'd *Mania*; and he thinks the Miſſioners are too forward in building much upon it; for my Part, I ſhall not take upon me to determine any thing in this Matter; poſſibly there may be ſome Truth mix'd with a Multitude of Falſhoods. There are ſo many palpable Contradictions to be found in Popiſh Legends, and Catholicks are ſo apt to ſtretch in their Relations of Facts, which have a Tendency to promote their Religion, and eſpecially ſuch Things as may derive any Honour to the Bleſſed Virgin, that we ought to uſe great Caution in forming our Judgment. Was I ſure, that the *Talapoins* in their Books make *Maha Maria*, or *Mania*, the Mother of *Sommona Codom*, and that he was conconceived in a miraculous Manner; that he was a great Preacher of Righteouſneſs, and the moſt perfect Man that ever appear'd in the World; and that at length he diſappear'd, and was tranſlated to the ſupremeſt Felicity: If all theſe Facts are recorded in theſe Books, I confeſs it would be of ſome Weight with me; tho' I muſt beg the Miſſioners Pardon, if what *Loubiere* has given us on this Head, is more attended to, than any of their Relations, he appearing to have much leſs Superſtition than is generally found amongſt them,

them, and not ſeeming at all addicted to propagate Holy Cheats: On the contrary, notwithſtanding he is a Roman Catholick; he gives ſo little Countenance to the Miracles the Miſſioners pretend to Work in the Eaſt; that he has not related one of them as I remember: However he is a Catholick, and his Book Printed in a Country where pious Frauds are not altogether baniſh'd; and ſome Facts may be inſerted in his Book which he is not the Author of. To conclude, it is no ſmall Reproach to the Reform'd, that we never ſend one Proteſtant Miſſionary abroad, who may clear up our Doubts in theſe Matters: Thoſe who are ſent either to the Eaſt or Weſt *Indies*, under the Notion of propagating the Chriſtian Faith, are only Chaplains to our Factories and Plantations; and ſeldom attempt to inform themſelves of the Religion of the *Indians*, much leſs to recommend their own to them: Their Numbers alſo are ſo ſmall, and ſo little vers'd in the Arts and Sciences the Roman Catholick Miſſioners are inſtructed in, that they could do but little good if they attempted it: Indeed they are compos'd of ſuch of the Clergy who could expect little from their Merits at home, or ſome few others whom Covetouſneſs has prompted to go abroad, as the ſpeedieſt way of raiſing their Fortunes; which for that Reaſon they are chiefly intent upon: The great Pains the Roman Catholick Clergy take in qualifying themſelves in Arts and Sciences, in order to render themſelves uſeful to the People they are to Preach to: The indefatigable pains they take in learning the ſeveral Languages, and the Abſtemious and Auſtere Lives they lead in order to ſet themſelves upon

No Proteſtant Miſſionaries in the *Indies*.

upon the Level with the *Indian* Prieſts, muſt remain an everlaſting Reproach to all Proteſtant Countries; a proſpect of Gain carries us to the remoteſt Corners of the Earth, but we will not move one Step to advance our Holy Religion. The *Dutch* indeed, 'tis ſaid, permit the Popiſh Clergy to inſtruct their Slaves in the Myſteries of Chriſtianity, but to the ſhame of our *Engliſh* Merchants; they will hardly ſuffer a Slave to be inſtructed in the Chriſtian Religion, for fear he ſhould preſume to think himſelf of the ſame Species with his Maſter, and conſequently expect to be treated with Humanity.

Sommona Codom's Hiſtory.

To return to *Sommona Codom*; His Father, the *Talapoin* Books relate, was King of *Ceylon*, that delicious Iſland where the true Cinnamon only grows, and is now ſubject to the Tyranny of the *Dutch*. *Sommona Codom* beſtow'd all his Eſtate in Charity, pull'd out his Eyes and kill'd his Wife and Children, and gave them to the *Talapoins* to feed on: They relate alſo, that another *Sommona Codom* will hereafter ariſe; who will alſo kill his Children for the *Talapoins*; by which Charity he will arrive at the higheſt pitch of Vertue: And when any one appears in the World with an uncommon Degree of Stupidity, they are apt to think this is the promis'd *Sommona Codom*. for *Loubiere* and ſome others imagine, that the Supream Felicity of the *Siameſe* conſiſts only in a State of Inſenſibility; but as Stupidity may in ſome Inſtances reſemble Philoſophy, and a Man who is ſlow of Apprehenſion, may be thought to have got the better of his Paſſions: So I am apt to think that they look upon their *Sommona Codom* to have ſuch a Degree of Perfection, that nothing which

uſes to diſquiet poor Mortals, can affect him in this Exalted State; and it is a very ſtrong Indication that they do not look upon their *Sommona Codom* to remain in a State of Inſenſibility, or even in an Indolent Unactivity, in as much as they Pray to him in their Diſtreſſes, and offer up Thankſgivings for their Deliverances. What could they do more if they had the ſame Conceptions of their God, we have of ours? He is not ſurely Inſenſible, if he regards the Diſtreſſes of his Votaries.

They imagine he knows and can relieve their Diſtreſſes.

To return, they believe that *Sommona Codom*, before he enter'd into this State of Bliſs, acquir'd a prodigious Strength of Body, and had the Power of Working Miracles; that he could enlarge his Body to what ſize he pleas'd, and then reduce it to ſo ſmall a Point as perfectly to diſappear: That he had Two principal Diſciples, one on his Right Hand and the other on his Left, whom they place behind him on their Altars; theſe Images being much leſs than his: He that is plac'd on the Right, is call'd *Pra Mogla*, and that on the Left, *Pra Scarabout*; and behind theſe on the ſame Altar they place other Images, which repreſent the Officers of *Sommona Codom*'s Palace, and round the Galleries of the Cloyſters adjoyning to their Temples they have ſometimes ſeveral other Images.

Images on their Altars.

They Report that *Pra Mogla*, at the requeſt of the Evil Genii, overturn'd the Earth, and took Hell-Fire into the hollow of his Hand, endeavouring to extinguiſh it; and finding himſelf unable to effect it, pray'd to *Sommona Codom* to extinguiſh the Fire, but he deny'd him; apprehending that Men would abound in Wickedneſs, if the dread of this Puniſh-

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ment was remov'd: But 'tis obſervable, that whatever Power they aſcribe to *Sommona Codom*, they apprehend he exerciſes it only over the *Siameſe*, and does not concern himſelf with other Nations; and that every Kingdom has a particular Deity which preſides over it: It is further to be obſerv'd, that they do not look upon their *Sommona Codom* as the Perſon who firſt inſtituted their Religion, or gave them the aboveſaid Precepts; but that he reſtor'd and re-eſtabliſh'd them, after Mankind had ſwerv'd from thoſe Rules which were Originally enjoin'd them.

Siameſe have no prejudice to other Religions

The *Siameſe* make no Objection to the Religion of Foreigners, apprehending that every Country may have a Religion peculiar to it; but it is very difficult to perſuade them their own is falſe. They erect Temples to the Memory of certain Men, whom they believe to have excell'd in Vertue, and of whom they relate many incredible and ridiculous Stories; and theſe the *Portugueſe* have call'd the Gods of the *Indies*: But *Loubiere* juſtly obſerves, that there is nothing capable of more various Senſes than the Word *God*; and that it is very wrong to look upon all ſuch as Gods, in the ſenſe we retain of the Word, to whom an Exterior Worſhip is paid: That the *Greeks* and *Romans* erected Statues to Living Men, without any deſign to make them Gods: The *Siameſe* do not only erect Statues to their Living Magiſtrates, but build Temples to them, and inſtitute a kind of Worſhip; they proſtrate themſelves, burn Lights and Incenſe before thoſe Images at certain ſet Times; and ſeveral Chriſtian Princes are approached upon the Knee, being the ſame poſture we offer up our Devotions to the Deity: From whence

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he infers, that the Exterior Worſhip of the *Indians* is no proof they believe every thing they Worſhip a God; but that they may ſtill be accounted Atheiſts or Idolaters at beſt, in paying Divine Honours to what is not really God: But ſurely a Being they pray to in their Diſtreſs, and whom conſequently they muſt acknowledge to be endued with that Power, Wiſdom and Goodneſs we aſcribe to God, muſt free them from the Reproach of Atheiſm, however their Worſhipping him under the repreſentation of a Senſeleſs Image, may render them guilty of Idolatry; and of which Mr. *Loubiere* may find a Difficulty in excuſing thoſe of his own Perſuaſion, who do much the ſame thing.

From this View of the Religion of the *Siameſe*, *Loubiere* adviſes the Miſſioners, who want the Gift of Miracles, not ſuddenly to diſcover to the *Indians* all the Myſteries of the Chriſtian Religion, or ſuch Doctrines as may give Offence: For Inſtance, he would not have them mention the Myſteries of the Incarnation, and with great Caution, preach up the Worſhip of Saints; for with what probability of Succeſs, ſays he, can they bluntly adviſe them at firſt to remove *Sommona Codom*, *Pra Mogla* and *Pra Scarabout* from their Altars, and introduce *Jeſus Chriſt*, St. *Peter* and St. *Paul* in their rooms, before they have inſtructed them in the Exiſtence of God the Creator, juſtly provok'd at their Impieties; nor could it be ſuppos'd the Doctrine of a Crucify'd Saviour would be attended to, till they were made to apprehend that one might be Unfortunate and yet Innocent: After this, he thinks it would not much offend the *Siameſe* to let them underſtand that *Jeſus Chriſt* voluntarily ſuffer'd

Advice to the *Indian* Miſſioners.

ſuffer'd Death to attone for the Sins of Men; becauſe they believe that *Sommona Codom* gave his Wife and Children to the *Talapoins* to feed on.

He apprehends it neceſſary alſo to obſerve ſome Moderation, to ſpeak with Reſpect of *Sommona Codom*, *Brama* and the reſt, to whom the *Indians* have erected Altars; and to admit they may have been great Lights in their Time, and that they deſerve to be Honour'd, as they have endeavour'd to inſpire the People with Virtuous Principles, and not with an imprudent Zeal rail at the Ignorace of thoſe they would Convert for believing ſome Fables which a Succeſſion of Ages has convey'd down to them; and of which they are not the Authors.

As for their Doctrine of Tranſmigration, how faiſe ſoever it be, it is acknowledg'd to be attended with ſome good Conſequences: The prohibition of Meats is a very wholſome Advice in *India*, and the Horror of Blood it creates, makes them tender of ſhedding it; and they do not ceaſe to reproach the *Europeans* for the deſtroying the Lives of ſo many in Battles on very trifling Occaſions, as often as the *French* Miſſionaries cry up the Actions of their Grand Monarch.

This Doctrine of Tranſmigration alſo is a great ſupport to the *Indians* under any Calamity, and leſſens the dread of their Diſſolution; being aſſur'd they ſhall ſometime revive again in a Happier State; and 'tis obſerv'd, that the Eunuchs, who of all Men look upon themſelves the moſt Unhappy here, are fondeſt of this Doctrine.

That Veneration alſo which their Religon teaches them to obſerve towards their Parents

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and Governors, is highly Commendable, and tends much to the quiet of the World. *Loubiere* alſo adviſes, that their Prieſts be not treated as Impoſtors and deſigning Perſons, for, ſays he, they deceive only becauſe they are deceiv'd; and as to their requiring Alms of the Seculars, it is no more than is obſerv'd in every Country, thoſe who Miniſter at the Altar being allow'd to live of the Altar.

The moſt effectual way he thinks to prevail on this People to embrace Chriſtianity, ſuppoſing Miracles are ceas'd, would be in as ſoft Terms as poſſible, and as if it were by accident to ſhew them their Errors, firſt in the Sciences, eſpecially in Mathematicks and Anatomy, which it would be eaſy to demonſtrate; and if they found themſelves in a palpable Error in one thing, they would be apt to ſuſpect they might be ſo in another: Then he adviſes to change the Terms of their Worſhip as little as poſſible; for Inſtance, to call the True God, Sovereign Lord or King of Heaven and Earth, or by ſome Appellation, which in the Language of their Country expreſſes the Higheſt Veneration; but to annex to theſe Names a true Notion of the Deity. The Word Gott, which now ſignifies God among the *Germans* and *Dutch*, was anciently the Name of *Mercury*, *Voſſius* obſerves, who was ador'd by all Nations; nor did the Words *Theos* and *Deus* among the *Greeks* and *Latins*, *Loubiere* ſuppoſes, Originally ſignify ſuch a Being as we adore for God; but the Primitive Chriſtians choſe to make uſe of ſuch Names as were in uſe in the Countries where they Preach'd, which came neareſt to the things they treated of.

The various Acceptation of the Word God.

But what *Loubiere* argues, as the moſt neceſſary Qualification of a Miſſionary is, that he conform himſelf as much as he poſſibly can, with Innocence, to the Manners of the People in his Diet, Lodging, *&c.* and Inſtances in the Succeſs a certain Father had by obſerving this Method in *Madura*: He liv'd like a Bramin of the Woods, he tells us, went with his Head and Feet bare, and his Body almoſt naked, imitated them in their abſtemious way of Living, and by this Method is ſaid to have converted ſeveral Thouſands; above all things, there muſt appear no deſign of raiſing a Fortune or growing Rich at their Expence.

The Reaſon why Chriſtianity is not embrac'd in *India*.

And as the *Indians* do not ſeem to have any Prejudice to any particular Religion, *Loubiere* is of Opinion, they would have been enamour'd with the beauties of Chriſtianity long ago, had not the Avarice, Ambition, Injuſtice, Treachery and Tyranny of ſome *European* Nations in the *Indies*, ſo contradicted their Doctrine, as to raiſe in the *Indians* a juſt Abhorrence of their Perſons: To which may be added, the Diſſolute and Profligate Lives of moſt Chriſtians who viſit that Coaſt.

CHAP. VIII.

Treats of their Marriages, Women, Children, Slaves and Funeral Rites.

Marriage. WHEN a Perſon deſigns to Marry his Son into any Family, he employs ſome Women to propoſe it to her Relations; and if the Propoſal be accepted, the Nativity of the Young Fellow and his Miſtreſs is Calcu-

Calculated by ſome pretended Conjurer: They conſult him alſo to know if it is like to prove a Happy Match, but principally whether the Family they Marry into is Rich; for the Tyranny of the Government is ſuch, that every Man is forc'd to conceal his Wealth: Upon the Anſwer of the Cunning-Man, both ſides form their Reſolutions: When the Old Folks are agreed, the Young Fellow is allow'd to Viſit his Miſtreſs Three Times, and make her ſome ſmall Preſent of Betel or Fruit: At the Third Viſit the Relations are preſent, and the Lady's Portion is paid down: And now the Marriage is look'd upon to be compleat, and the New Married Couple have Preſents made them by their Friends.

They proceed ſoon after to Conſummation, without performing any Religious Ceremony; for the *Talapoins* are by their Law prohibited to be preſent at theſe Solemnities: Some Days after indeed they go to the Houſe where the Wedding is held, and ſprinkle the Married Couple with Holy Water, and repeat ſome Prayers for their Happineſs.

No Religious Ceremony till after Conſummation.

The Wedding is attended with Mirth and Feaſting as in other parts of the World, and Perſons are hir'd to Dance and divert the Company; but neither the Married Couple or their Relations ever Dance on theſe Occaſions. The Entertainment is made at the Bride's Father's, where the Bridegroom builds an Apartment on purpoſe, which is ſoon done after their ſlight way of Building; here the New Married Couple remain ſome Months, and then go to a Settlement of their own.

The Ornaments of a Mandarin's Daughter at a Wedding, is ſuch a Coronet or Circle of Gold as the Mandarin wears on his Cap of

Ceremony: Her Cloaths are alſo finer than ordinary, and her Pendants of greater Value; and ſhe has more Rings than uſual on her Fingers. The greateſt Fortune at *Siam* does not exceed 5000 Crowns; and the Man's Subſtance as near as they can gueſs is equal to it. They may have more Wives than one; but this Liberty is ſeldom taken, unleſs by the Great Men; and that more for State, 'tis ſaid, than any thing elſe.

One Wife the reſt Slaves. When they have ſeveral Wives, one is call'd the Chief or Great Wife, the others are purchas'd and Attendants on her; the Children of theſe Inferior Wives, call their Father Lord as well as Father; the other only call him Father.

Degrees prohibited. Marriage in the firſt Degree of Conſanguinity is prohibited; notwithſtanding which the preſent King, 'tis ſaid, Marry'd his own Siſter, and having an only Daughter by her, afterwards Marry'd her; their Princes thinking it beneath them to Marry any but their own Blood.

Children of the chief Wife only Inherit. The Children of the Chief Wife only inherit the Husband's Eſtate; the Children of the Inferior Wives are accounted Slaves, and both they and their Children may be ſold by the Heir.

Eſtates chiefly in Goods. The Eſtates of the *Siameſe* conſiſt for the moſt part in Money and Goods; for tho' their Lands are ſaid to be Hereditary, the King ſeizes on them when he pleaſes, even after he has ſold them himſelf, without returning the Value; ſo that few care for enlarging their Fields, and they endeavour to conceal their Perſonal Eſtate from the Obſervation of their Prince, who is ſometimes as free with that too.

Diamonds

Diamonds therefore are mightily valued at *Siam*, being eaſily conceal'd.

The *Siameſe* Wives are remarkable for their Fidelity to their Husbands; Jealouſy is hardly heard of amongſt them: They Work for their Husbands, and maintain them all the Time they are in the King's Service; which is not only Six Months in the Year, but ſometimes the Prince compels them to remain in his Service Two or Three Years together: There is a Liberty of Divorce allow'd; but this is never practis'd unleſs among the poor People, when they can't tell how to live and maintain their Families: It is in the Man's Power only to Divoce himſelf, but he never denies the ſame liberty to the Wife if ſhe requires it; and tho' he reſtores the Portion ſhe brought, the Children are equally divided between them, unleſs there is an odd one which falls to the Woman's ſhare; for ſhe takes the Firſt and Third, and all the odd Numbers, and the Husband the reſt: After the Divorce, the Parties are at liberty to Marry again the very Day, if they think fit; but tho' theſe Divorces are allow'd, they are generally deteſted by this People.

Women Faithful and Diligent.

Divorces.

The Husband is abſolute in his Family, and may ſell his Wives and Children, except the Chief; and the Widow has the ſame power after his Death, unleſs the Children of the even Number, the ſelling of whom, the Father's Relations may oppoſe; but the Father may not kill his Wives or Children; all killing of Perſons, but in their own defence, being contrary to their Laws.

Power of the Father and Mother.

It is not reckon'd Scandalous for Unmarry'd People, who have the diſpoſal of themſelves, to lie together; and the Women of *Pegu*,

Simple Fornication not Scandalous.

Pegu, who live at *Siam*, will offer themſelves to Foreigners, and continue as faithful to them as their Wives while they remain in the Place: They are proud of being with Child by a White Man, and are not the leſs eſteem'd by their Nation; but the Women of *Siam*, *Loubiere* obſerves, are too proud eaſily to admit Foreigners to their Bed. Our Sailors on the contrary tell us, that they are very forward in offering their Perſons; but poſſibly our People may not diſtinguiſh between the Natives of *Siam* and thoſe of *Pegu*, who reſide there.

Will Surrender themſelves to ſave their Parents.

Parents are anſwerable for the Faults of their Children; and tho' a Son charg'd with any Crime has made his eſcape, if his Father or Mother, or any of his Collateral Relations are taken up by the Government on his Account, he will not fail to Surrender himſelf to indemnify them.

Women enjoy their Liberty.

The Women of *Siam* managing all the Trade, enjoy a perfect Liberty; but it is ſaid they will not admit of Viſits from Men, and are more Jealous of their Husband's Honour in this particular, than their Husbands are of them: The Wives of People of Quality ſeldom ſtir abroad but to the Temples, or to make a Family Viſit; this does not proceed from any Reſtraint of the Husbands, but they place their Glory in their Chaſtity, and therefore are extreamly cautious of giving the leaſt colour for Scandalous Reports: And it is obſerv'd of the *Indian* Women, that they had rather their Husbands ſhould kill them than ſuffer them to fall into the Hands of their Enemies; nor do the Husbands regret any thing more than their being taken Priſoners.

They have abundance of Honour.

But

But tho' theſe fine things may be ſaid of the generality of their Women, there do not want Inſtances of Ladies who will hazard their Honour and their Lives to gratify a Laſcivious Humour: This indeed principally happens among the Wives of the Great, or the Royal Concubines, who are poſſibly ſlighted and neglected by their Tyrants for ſome one She-Favourite. But however that may be, the *Indian* Princes ſeldom fail to puniſh with the crueleſt Deaths, ſuch Women as are unfaithful to their Bed, as they term it; tho' perhaps the unhappy Creatures they have thus impriſon'd in their Seraglios, are hardly known to them, and only ſeek to ſatisfy that propenſity Heaven has implanted in them; and to propagate their Species in a way which they cannot be Ignorant Nature deſign'd they ſhould.

Cruelty of the Prince to the Women that offend.

The King of *Siam* however looks upon it to be in the Power of any Woman to ſuppreſs theſe Deſires, and therefore orders ſuch Offenders, firſt to be cover'd by a Horſe and then put to Death: One of theſe Unhappy Creatures, *Loubiere*, gives us an Account of, whom the King order'd to be thrown to the Tygers, and they refuſing to ſeize on her, his Majeſty offer'd her a Pardon; but ſhe choſe this cruel Death rather than live any longer under his Tyranny: Whereupon the Tygers were ſet upon her, and he had the Inhumanity to ſtand and ſee her torn in pieces; but ſure the Penances of the Seraglio muſt be great, when theſe Unforunate Wretches chooſe rather to be devour'd by Wild Beaſts than endure them. The King is not altogether ſo unmerciful to the Gallant, it ſeems; but the Baſtinado is often held a ſufficient Attonement for his Crime.

More favourable to the Gallant.

If

Proſtitutes. If a Perſon of Quality's Daughter goes Aſtray, ſhe is ſold to an Officer who has a Patent from the King for liberty to proſtitute Young Women; and he has not leſs than Five or Six Hundred of theſe Ladies under his Care.

Beggars. None are afraid of Marrying on account of Poverty, or the having of Children; for their Relations ſeldom ſuffer them to beg: The only Beggars almoſt, are thoſe who have no Relations; and Slavery is not ſo ſhameful as Beggary, even to the Families they belong to as well as themſelves.

Slaves. Their Slaves are employ'd either in Huſbandry and Gardening, or in ſome Domeſtick Affairs; or rather they are permitted to maintain themſelves by their Labours, paying their Maſters annually from 4 Ticals to 8 out of their Gains, that is, ſo many 3 *s. per Ann.* or thereabouts.

A Perſon may become a Slave ſeveral ways, either he is taken Captive in War, becomes ſo for Debt, or may be condemn'd to Slavery for ſome Crime, or laſtly, he may be Born a Slave; and the Children of ſuch who are Slaves for Debt born during the Slavery, are accounted Slaves tho' their Parents pay the Debt, and thereby recover their Liberty afterwards: If the Mother be a Slave and the Father Free, the odd Number belongs to her Maſter and the even to the Father, provided this Commerce be with conſent of the Maſter; otherwiſe all the Children are Slaves to the Maſter.

Thoſe who are Slaves to the King are conſtantly employ'd in his Service, and maintain'd by him; and thoſe who are call'd Freemen, are oblig'd to ſpend Six Months in his

Maje-

Majeſty's Service Yearly, and maintain themſelves; but the Slaves of particular Men are not employ'd in the King's Works, and yet the King never oppoſes his Subjects making themſelves Slaves, if they are inclin'd to part with the little Liberty they have for a Maintenance.

When a *Siameſe* Dyes, the Corps is immediately put into a Coffin lacker'd and gilded; and to prevent any Stench, 'tis ſaid, they endeavour to conſume the Bowels of the Deceas'd with Mercury, and have ſometimes Leaden Coffins: They place the Coffin upon a Bedſtead or Table, and it remains in the Houſe till the Preparations are made for the Funeral, and the Head of the Family can attend the Solemnity: In the mean time they burn Perfumes before the Corps, and ſet up Lighted Tapers. The *Talapoins* alſo range themſelves round the ſides of the Room every Night, and entertain the Family with Hymns and Diſcourſes ſuitable to the Occaſion; for which they are rewarded with Money as well as good Proviſion. Funerals.

In the mean time a ſquare ſpot of Ground is enclos'd with a Bambou Pale near ſome Temple; round which are hung the painted and gilded Papers which the Family make, repreſenting Houſes, Goods, Animals, *&c.* In the middle of the Square ſtands the Funeral Pile, which beſides other Wood, has Yellow Sanders, Lignum Aloes, and other ſweet Woods in it, according to the Ability of the Family; and the Pile is built of Earth as well as Wood to a great Height.

The Corps is always carry'd to the Pile in the Morning, with the Sound of ſeveral kinds of Inſtruments, attended by the Family of the

Deceas'd, both Men and Women cloath'd in White, and with White Vails, bewailing themſelves all the way according to Cuſtom; after them follow the reſt of his Friends and Relations, and they chooſe to go in their Barges by Water towards the Burying place, as far as they can.

They do not burn the Coffin, but take the Body out of it and lay it on the Pile: The *Talapoins* of the Convent Sing Doleful Hymns a Quarter of an Hour and then retire, it being a Sin for them to be preſent when the Shows and Plays are exhibited, as there always are on this Occaſion, attended with a kind of a Feſtival. The Relations notwithſtanding do not ſeem to be mov'd by them, but continue their Lamentations, tho' there are no hir'd Mourners amongſt them.

The *Talapoin*'s Servant ſets Fire to the Pile about Noon, which having burnt about Two Hours, the Corps is rather ſcorch'd than conſum'd, tho' it is uſually reported to be burnt to Aſhes; this being thought to derive ſome Honour on the Deceas'd. The painted Papers which ſhould have been burnt with the Deceas'd, are generally ſeiz'd by the *Talapoins* to be ſold at ſome ſucceeding Funeral, not regarding the Occaſion the Deceas'd may have for them in the other World. All the Company are Entertain'd by the Family for Three Days; who alſo beſtow Alms on the *Talapoins* of the Convent where the Funeral is ſolemnis'd, and are at the Charge of Fire-works: But this can be underſtood only of the Funerals of the Great. Where a Son is not at the Death of his Father in Circumſtances to perform all this, if he happens to be advanc'd afterwards, he will ſometimes cauſe his

his Father's Corps to be dug up to make him a Noble Funeral.

The Remains of the Corps which is unconſum'd, is put into the Coffin and bury'd under one of the Pyramids which ſtand about the Temple; and ſometimes they alſo bury with it precious Stones and Treaſure: Theſe Pyramids ſerve inſtead of Tombſtones; but the *Siameſe* have no Epitaphs, and the Pyramids are ſo ſlightly built that they ſeldom laſt above an Age: The Burying Places by the Temples are ſaid to be ſo Sacred, that none dare touch the Treaſure buried there; but *Loubiere* aſſures us, he has known them borrow Files of the *Europeans* to cut the great Iron Bars in two which ſecur'd them.

Pyramids inſtead of Tombſtones.

Temples built by the Burying Places

The *Siameſe* of Quality uſually build a Temple on purpoſe, near the place they deſign to be the Burying Place of the Family; and thoſe who cannot be at that Expence, preſent ſome Idol to a Temple already built; thoſe who are poor, bury their Parents without being at the Charge of a Funeral Pile; and if they cannot afford to hire the *Talapoins* to ſing the uſual Burying Hymns, as the loweſt degree of Reſpect they can pay to their Deceas'd Parents, they expoſe them on a Scaffold to be devour'd by Birds of Prey.

Next to Burning the being devour'd by Birds of Prey is moſt deſirable.

Criminals Executed by the State, Children Still born, Women who dye in Childbed, thoſe who are guilty of Self-Murder, and ſuch as come to any Untimely End are never Buried; ſuch Perſons being deem'd to have drawn the Judgments of Heaven upon them by their Crimes.

The Unfortunate always eſteem'd Wicked, and deny'd Funeral Honours.

THE

PRESENT STATE

OF THE

Oriental Iſlands.

CHAP. I.

Contains an Account of the firſt Diſcovery of the Ladrone *and* Philippine Iſlands *by* Magellans.

BEFORE we advance any further Weſtward on the Continent, it will be neceſſary to turn back and take a View of the *Oriental Iſlands* we have left behind; and of theſe the *Ladrone* and *Philippine Iſlands* lie furtheſt Eaſt.

Ladrone and Philippine Iſlands diſcover'd by Magellans.

The Firſt *European* who diſcover'd theſe Iſlands, was *Ferdinandus Magllanes* or *Magellans* in his intended Voyage round the World, which his Ships afterwards perform'd; tho' he was unfortunately kill'd in one of them in a Skirmiſh with the Natives. This being the firſt Man that attempted to Sail round the Globe, it may be expected here, we ſhould

give

give ſome account of his Expedition: He was a *Portugueſe* Gentleman by Birth, and had ſerv'd his Country both in the Wars of *Africa* and the *Eaſt-Indies*, and particularly under *Albuquerque* the Famous *Portugueſe* General, who reduc'd *Goa* and *Malacca* to the Obedience of that Crown: *Magellans* having had a conſiderable Share in thoſe Actions, and finding himſelf neglected by the Government of *Portugal*, and even deny'd, as 'tis ſaid, the ſmall advance of a Ducat a Month in his Pay; left the Court of *Portugal* in Diſguſt, and offer'd his Service to *Charles* V. then Emperor of *Germany* and King of *Spain*.

Pope *Alexander* the 6th it ſeems, upon the diſcovery of *America* by *Columbus*, had by his Bull, dated 3 of *May*, 1493. granted to the King of *Spain*, his Heirs and Succeſſors for ever, all the Countries and Iſlands diſcover'd and to be diſcover'd, One Hundred Leagues Weſtward and Southward of the *Azores* and *Cape Verd-Iſlands*. The *Portugueſe*, who had before this time diſcover'd the Paſſage round the *Cape of Good Hope*, and had obtain'd a Grant of ~~Pope~~ *Martin* the 5th, about the Year, 1442. of all Countries diſcover'd and to be diſcover'd to the South and Eaſt of *Cape Bajadore*, which lies on the Weſtern ſide of *Africa*, Lat. 27 North; look'd upon this Bull as an Encroachment on their former Grant, and began to diſpute the *Spaniards* Right: However both Nations came at length to this Agreement, that the Line mention'd in the Grant to *Spain*, to be drawn from North to South through the *Azores*, and *Cape Verd-Iſlands* ſhould be extended 270 Leagues further Weſtward; and that all Lands diſcover'd to the Weſtward of that Line ſhould fall to the *Spaniards*, and the

Pope Grants all the Weſtern Diſcoveries to *Spain* and the Eaſt to *Portugal*.

the Countries towards the Eaſt to the *Portugueſe*, and that neither ſhould Trade in the others Limits. This Agreement was made the 7th of *June*, *Anno Dom.* 1493, and ratify'd by the King of *Spain* 2d *July* following, and by the King of *Portugal* the 27th of *February* after: And upon this both Parties prepar'd to make further Diſcoveries, the one to the Eaſt and the other to the Weſt; but *John* King of *Portugal* dying, *Anno* 1495, King *Emanuel* his Succeſſor, in purſuance of his Predeceſſor's Deſign, in the Year 1497, fitted out Three Ships under the Command of *Vaſco di Gama*, who having doubled the *Cape of Good Hope*, arriv'd at *Callicut* on the Weſtern ſide of the Continent of *India*; and returning to *Portugal* in the Year 1499, gave an account of the Feazibleneſs of eſtabliſhing a Trade with *India* by the way of the *Cape of Good Hope*.

First diſcovery of the way to the *Eaſt-Indies* by the *Cape of Good Hope.*

In the Year 1500, King *Emanuel* fitted out another Fleet conſiſting of 13 Sail and 1500 Men, who in going out, diſcover'd the Continent of *Brazil*; they afterwards doubled the *Cape of Good Hope* and arriv'd at *Callicut*, but were prevented ſettling here by the *Moors* or *Mahometans* of *Arabia*, who had long enjoy'd this Trade to themſelves, and tranſported the Spices and Riches of *India* to *Turkey*; from whence they had hitherto been convey'd to *Europe*.

The *Portugueſe* Sail'd from *Callicut* to *Cochin*, being to the Southward of *Callicut* in 10 Degrees North Latitude, not far from *Cape Comorin*, the moſt Southern part of the Continent of proper *India*; and having now got Footing in the Country, ſeveral Squadrons of Ships were immediately diſpatch'd from *Portugal*

Portugal one after another to ſupport their Countrymen; ſo that in a ſhort time great part of the Rich Merchandize of the *Indies*, which us'd to come by the way of *Turky*, was tranſported to *Europe* by the *Portugal* Fleet. *Portugueſe* Monopolize the *Indian* Trade.

The *Portugueſe* were no ſooner in poſſeſſion of *Malacca*, but they diſcover'd the *Molucca*'s or *Spice-Iſlands*; at which time *Maglianes* returning Home, and not being rewarded according to his Expectations, as has been hinted above, offer'd his Service to the Emperor *Charles* the 5th, propoſing to diſcover a Paſſage to theſe very *Spice-Iſlands* by Sailing Weſtward, which he apprehended would bring them within the Emperor's ſhare, according to the Agreement above mentioned; that all Countries which ſhould be diſcover'd Weſtward ſhould belong to *Spain*, as all the Diſcoveries Eaſtward were to belong to the *Portugueſe*: Thus much ſeem'd neceſſary to premiſe, in order to let the Reader into the Occaſion of the firſt diſcovery of the *Philippines*. I proceed now to give a ſhort Account of this Voyage of *Maglianes*, but defer the Relation of the Diſcoveries and Acquiſitions of the *Portugueſe* on the Coaſts of *Africa* and the *Eaſt-Indies* to the next Pamphlet; where I ſhall treat of the *Moluccas* and *Spice-Iſlands*, ſo much the Deſire of all *European* Nations.

Ferdinandus Maglianes having ſuggeſted to the Emperor the Probability of diſcovering a Way to the *Spice-Iſlands* by ſailing Weſtward, the Emperor ſoon hearken'd to him, and order'd Five Ships to be fitted out and man'd with Three Hundred Men, of whom Thirty were *Portugueſe*; and of this Fleet made *Magellans* Admiral, who ſet Sail from *Sevil* the 10th First Voyage round the World, wherein the *Philippine Iſlands* were diſcover'd.

10th of *Auguſt* 1519. on the 3d of *October* following he arriv'd at *Cape Verd* on the Coaſt of *Africk*, which lies within 15 Degrees of the *Equator*. He held on his Courſe to the South Weſt, till he came upon the Coaſt of *Brazil* in 22 Degrees South Latitude, where he took in ſome freſh Proviſions. The *Spaniards* who liv'd to return Home again gave a very extravagant account of the Inhabitants of that Country, which has ſince appear'd to have little Truth in it: They afterwards ſailed into the 50th Degree of South Latitude, where they pretended to meet with a monſtrous Race of Giants, which have never been heard of ſince; and, among other improbable Stories, tell us, that their way of letting Blood there was by chopping a great Gaſh in their Arms and Legs with a Hatchet, inſtead of uſing a Launcet; and the way of Vomitting their Patients was, by thruſting an Arrow a Foot and Half long down their Throats. So little Credit is to be given to ſome Diſcoverers, eſpecially where they happen to be People of no Judgment, and who have but little regard to Truth, as it happen'd in this Caſe, where the Commander *Magellans* and moſt of the Officers died in the Voyage, and very few beſides the common Sailors return'd to give an Account of the Expedition.

Streights of *Magellan* diſcover'd.

From this Country of Giants and Monſters they at length arriv'd at the Entrance of the Streights, afterwards call'd the Streights of *Magellan*, from the Admiral that diſcover'd them. Theſe lie in 52 Degrees of South Latitude, and are about 100 Leagues in Length, but of a very uncertain Breadth; being in ſome Places ſeveral Leagues, and in others not

not above half a League over, the Land on both Sides uneven and Mountainous and cover'd with Snow. The Point of Land from whence *Magellans* firſt diſcover'd the Pacifick Ocean, or *South Sea*, as it is uſually call'd, was a Promontary, which in Memory of it he ſtil'd *Cape Deſiderato*; but one of the Ships in the Company, it ſeems, thinking there would be now no end of their Voyage, left him and returned Home: In theſe Streights they found plenty of freſh Water, Fiſh, Herbs, Wood and very good Harbours. They enter'd the Pacifick Ocean *November* 28, 1520. on which they ſail'd above Three Months to the North Weſt without ſeeing Land, and were put to very great Hardſhips for want of Proviſions, ſeveral of their Men dying in the way; but they had the good Fortune all the while of a fair Wind and a ſmooth Sea, which are always to be found in this Ocean within 30 Degrees of the *Equator*, in ſailing from the Continent of *America* to the *Eaſt-Indies*: The Wind 'tis obſervable in thoſe Latitudes (as well in other Seas as this) conſtantly attends the Sun in his Courſe, at leaſt in the Ocean at any great diſtance from Land, except within 2 or 3 Degrees of the Line, where the Winds are found to be variable; otherwiſe for 30 Degrees on each ſide the Line, the Wind hardly ever ſits Weſterly at any diſtance from Land.

The Wind always Eaſterly out at Sea in thoſe Latitudes which lie near the Tropicks.

But to return to *Magellans*, on the 6th of *March* 1520, having Sailed 146 Degrees in Longitude to the Weſtward, he diſcover'd the Iſlands of *Ladrones*, or Robbers, as he afterwards call'd them from the Thieviſh Diſpoſition of the People; lying, according to his Obſervation, in about 12 Degrees North Latitude: Here he went aſhore and refreſh'd his

Ladrone Iſland diſcover'd.

his Men, but the People of the Iſland being very troubleſome, he Sail'd in a few Days for the *Philippines*, where, as has been already hinted, he was kill'd in a Skirmiſh with the Natives; having a little before his Death receiv'd Intelligence that the *Molucca-Iſlands* which he came out in ſearch of, were not far diſtant: And his Ships afterwards purſuing the Voyage arriv'd at *Tidore*, one of the *Molucas*, on the 8th of *November*, 1521. In theſe Iſlands they were kindly received by the Reſpective Princes, and ſuffer'd to build a Fort and erect a Factory at *Tidore*: They alſo left one of their Ships which was leaky there to be refitted, which the *Portugueſe* afterwards took as Prize, and ruin'd their Factory. The other Ships which went out with *Magellans* return'd to *Spain* about *September*, 1522. And now the *Spaniards* by Virtue of this Weſtern Diſcovery, and the Factory they had ſettled at *Tidore*, look'd upon it that the *Spice-Iſlands* were their Property; which the *Portugueſe*, who were the firſt *Europeans* that Traded thither, thought they had the beſt Right to; and this occaſion'd Mortal Feuds between them; till at length the Emperor, in the Year 1529. having ſome preſſing occaſion for Money, Mortgag'd all his Intereſt in thoſe Iſlands to the *Portugueſe*, for the Loan of Three Hundred and Fifty Thouſand Ducats, which he never repaid. But I ſhall ſpeak more at large of the ſeveral Nations who have made any Pretenſions to theſe Iſlands hereafter, and proceed now to give an Account of the Reduction of the *Philippines*, to the Obedience of the Crown of *Spain*; and of the preſent State of the *Ladrone* and *Philippine-Iſlands*.

Magellan's Death.

His Ships ſettle a Factory at the *Spice-Iſlands*.

Emperor Mortgages his Intereſt in the *Spice-Iſlands* to the *Portugueſe*.

Magellan

Magellans was indeed the firſt Diſcoverer of them, in the Year 1521. but there was no progreſs made by the *Spaniards* towards the Conqueſt of theſe Iſlands, until the Year 1564, in the Reign of *Philip* II. King of *Spain*; when *Don Lewis de Velaſco* Viceroy of *Mexico* ſent *Michael Lopez de Legaſpes* with a Fleet thither, imagining that by planting a Colony here, he might eſtabliſh a Trade between *Mexico*, *China* and *Japan*. First Settlement of the *Spaniards* in the *Philippines*.

The largeſt of theſe Iſlands, and which lies moſt to the North, is call'd *Luconia*; but by the *Portugueſe Manila*, after the Name of the chief Town in the Iſland. The People of *Luconia* and ſeveral of the Neighbouring Iſlands, are now under the Dominion of the *Spaniards*; and neither in their Religion, Manners or Cuſtoms, are eaſily to be diſtinguiſh'd from them: But before I proceed to a more particular Deſcription of the *Philippines*, it will be proper to give ſome account of the *Ladrone Iſlands* which lie Four Hundred Leagues to the Eaſtward of them. *Luconia*.

CHAP. II.

Contains a Deſcription of the Ladrone Iſlands.

THE *Ladrones* are a great Number of Small Iſlands, lying from the Latitude of 12 Degrees to about 28 North; the principal whereof are, 1. *Guam* or *Iquana*, which lies in the Latitude of 13 Degrees 21 M. according to *Dampier*; and is Seven Thouſand Three Hundred and Two Miles to the Weſtward of *Ladrone Iſlands*.

Cape Corientes, in the Kingdom of *Mexico* 2. *Sarpanta*, in Lat. 14. *Buenviſta*, in Lat. 15. *Saeſpara*, in Lat. 15. 40. *Anatan*, in Lat. 17. 20. *Sarigan*, in Lat. 17. 25. *Guagam*, in Lat. 18. *Alamaguan*, in Lat. 18. 18. *Pagon*, in Lat. 18. 4. The Burning Mountain of *Griga*, in Lat. 19. 33. *Tina* and *Manga*, in Lat. 20. 45. *Urrac*, in Lat. 20. 55. *Iſle de Patas*, in Lat. 25. 30. *La Diſconociada*, in Lat. 25. 50. *Malabrigo*, in Lat. 27. 40. *&c.*

The Iſland of *Guam* is the moſt frequented of any of them; the *Spaniards* have a ſmall Fort there mounted with a few Iron Guns, and Garriſon'd with Thirty or Forty Soldiers: They have lately given it the Name of *Maria*; it is about Twelve Leagues long and Four broad, lying North and South, and is pretty high Champion Land; at a diſtance it appears flat and even, but coming near it ſtands ſhelving; and the Eaſt ſide, which is much the higheſt, is fenc'd with ſteep Rocks on which the Waves continually beat, being driven by the conſtant Trade Wind. On this ſide of the Iſland there is no Anchoring: The Weſt ſide of it is low Land, and full of ſmall Sandy Bays, divided by many Rocky Points. It has a reddiſh dry Soil, but indifferently Fruitful in Rice, Pine-Apples, Melons, Oranges, Limes, Coco-Nuts; and a ſort of Fruit call'd by our Sailors Bread Fruit: The Coco-Nut Trees grow by the Sea, on the Weſt ſide of the Iſland, in large Groves of Three or Four Miles in length, and a Mile or two over.

Extent.

Soil.

Fruit.

Bread Fruit.

The Bread Fruit, *Dampier* mentions, grows on a Tree of the bigneſs of a large Apple Tree; it has a ſpreading Head full of Branches and dark Leaves; the Fruit grows on

on the Boughs like Apples, and is as big as an ordinary Football; it is round and has a thick tough Rind, when the Fruit is ripe, it is yellow and ſoft and of a ſweet Taſte: The Natives eat it inſtead of Bread, they gather it while it is green and hard, and Bake it till the Rind is ſcorch'd black; then ſcraping off the outſide, there remains a tender thin Cruſt: The inſide is white and ſoft like the Crumb of a Penny Loaf, and there is neither Stone nor Seed in it, but a pure Subſtance like Bread; but if it be kept above 24 Hours, it eats harſh and choky: It is in Seaſon Eight Months in the Year, during which time the Natives eat no other ſort of Bread; Travellers obſerve this Tree is to be found only in the *Ladrone* or *Philippine Iſlands*: They have ſome Rice, but the Soil being dry is not very proper for it; nor have they any great plenty of Fiſh: Their Hogs Fleſh is excellent Meat, being fed with Coco-Nuts. Rice. Fiſh.

The Natives are well Shap'd, have ſtrong Bodies and large Limbs; their Complexion is tawny, their Hair black and long, their Eyes ſmall, they have thick Lips and white Teeth, their Viſage is ſomething long-iſh, and their Countenance ſtern; but the People notwithſtanding are Civil and Courteous enough, tho' they had the misfortune to acquire ſo ill a Name upon the firſt Diſcovery: They are often troubled with a Diſtemper muck like the Leproſy; but otherwiſe the Country is pretty Healthful, eſpecially in the Dry Part of the Year. In the Wet Seaſon, which begins in *June* and laſts till *October*, the Air is thick and foggy, but the Rains are not violent or laſting: This Iſland lies ſo far Weſt of the *Philippine* or any other Country, that Their Perſons deſcrib'd. Seaſons.

that the Weſterly Winds ſeldom reach ſo far; and when they do, they do not laſt long.

Boats and Shipping. Theſe People excel in building Boats and other ſmall Veſſels; they build them ſharp at both ends; the Bottom is of one piece, made like the bottom of a Canoo, which ſerves inſtead of a Keel, and is 28 Foot long; the under Part of this Keel is made round, but inclining to a Wedge; the upper Part is almoſt flat, and has a very ſmall Hollow: It is about a Foot broad; from hence both ſides of the Boat are carry'd up to about five Foot high with Plank of five Inches broad; but what is moſt remarkable in theſe Boats is, one ſide of them is flat, and the other rounding, with a pretty large Belly. They are about four or five Foot broad aloft, and the Maſt ſtands in the middle with a Yard fixt to it; they turn the flat ſide of the Boat to the Wind, which is here almoſt conſtantly Eaſt; and the Veſſel having a Head at each end, they Sail with either of them foremoſt, and need not tack as our Veſſels do; and they are thought to Sail the beſt of any Boats in the World: *Dampier* made Tryal of one of them, and computed it would Sail 24 Miles an Hour; and ſays, the People of *Guam* will Sail to another of the *Ladrone-Iſlands* 30 Leagues diſtance, and do their Buſineſs, and return again in leſs than 12 Hours; and that one of theſe Boats being ſent Expreſs to *Manela*, which is above 400 Leagues, perform'd the Voyage in four Days. The Tide here never riſes above Two or Three Foot.

Houſes. The Natives of this Iſland have neat little Houſes built with Wood and thatcht with Palmeto Leaves, and live together in Villages

ges by the Sea-ſhore, on the Weſt ſide of the Iſland, having *Spaniſh* Prieſts among them to inſtruct them in the Chriſtian Religion; there were heretofore about Three or Four Hundred *Indians* on this Iſland; but the Natives making an Attempt upon the *Spaniſh* Garriſon which conſiſted only of Thirty or Forty Soldiers, and the Inſurrection being ſuppreſs'd by the Governor, they deſtroy'd their Plantations and went away to ſome other Iſlands, ſo that there was not above a Hundred upon the Iſland when *Dampier* was there; and thoſe that remain'd were ſo ſet againſt the *Spaniards*, that they offer'd to aſſiſt the *Engliſh* to take the Fort.

CHAP. III.

Containing an Account of the Names, Situation and Extent of the Philippine Iſlands *in general, and of* Mindanao *in particular; together with an Account of the Winds, Monſons, Rivers and Harbours in the ſaid Iſland of* Mindanao.

THE *Philippines* are a great Number of Iſlands, ſome ſay a Thouſand; extending from the 5th Degree of North Latitude to the 19th, and from the 134th Degree of Longitude to 147th, or thereabouts, according to our preſent Accounts: They lie about four Hundred Leagues to the Weſtward of the *Ladrones*, a Hundred and Twenty South of *China*, and Two Hundred Eaſt of *Cochin-China*.

They were call'd by the *Spaniards* the *Philippine Iſlands*, in Honour of *Philip* II. King of *Spain*, Name.

Spain, in whoſe Reign the firſt *European* Colony was planted there; but by *Ferdinandus Magellans*, the firſt Diſcoverer, they were call'd the *Archipelago* of St. *Lazarus*, being diſcover'd on the Saturday before *Eaſter*, 1521. which ('tis ſaid) is call'd in *Spain* St. *Lazarus*'s Day, which I will not anſwer for, not being vers'd in Popiſh Holidays.

Firſt Inhabitants. Theſe Iſlands were probably firſt Peopled from the Continent of *China*, being formerly under the Emperor of *China*'s Government; who deſerted them, it ſeems, on account of their being too remote from the reſt of his Dominions; but their Religious Rites, as well as ſeveral other Cuſtoms they retain'd when the *Spaniards* came thither, ſhew that the People were of *Chineſe* Extraction.

Names of the principal Iſlands. The principal of theſe Iſlands are *Luconia*, or as the *Portugueſe* call it *Manila*, from the Chief Town in the Iſland, 2. *Tandaga* or *Samar*, ſometimes call'd *Philipina*, 3. *Masbate*, 4. *Mindoro*, 5. *Luban*, 6. *Paragua*, 7. *Panay*, 8. *Leyte*, 9. *Bohol*, 10. *Sibu*, *Zebu* or *Sogbu*, 11. *Negros*, 12. St. *John*, 13. *Xollo*, 14. *Mindanao*. I ſhall begin with the Deſcription of the laſt.

Situation and Extent. The Iſland of *Mindanao* is the biggeſt of all the *Philippines* next to *Luconia*, being Sixty Leagues in length and Forty or Fifty over: The South Weſt part of it lies in about Six Degrees of North Latitude, the North Eaſt part of it in about Eight Degrees.

Three ſeveral People here. *Mindanayans.* This Iſland is not all Subject to one Prince, neither is the Religion or Language the ſame in every part of it: Moſt of the People indeed are *Mahometans*, and ſubject to the Sultan of *Mindanao*, who Governs Arbitrarily and not by any Written Laws. Theſe are proper-

properly *Mindanayans*, and inhabit near the Sea Coaſts, and have the greateſt Commerce with Strangers.

Thoſe who live in the middle of the Coun- *Hilanoons.*
try and inhabit the Woods and Mountains, are call'd *Hilanoons*: Theſe have Rich Mines of Gold Ore, and great plenty of Bees Wax which they exchange with the *Mindanayans* for Cloathing and other Neceſſaries.

The *Sologues* are the leaſt Nation which *Sologues.*
inhabit this Iſland, and are planted at the North Weſt part of it; they have little Commerce with the Subjects of the Sultan of *Mindanao*; but Trade much to *Manila* and the Neighbouring Iſlands.

There are in the Iſland ſeveral fine Har- Harbours and Ri-
bours and Bays for Ships to ride in; and vers.
Navigable Rivers, which as well as their Seas, are plentifully ſtor'd with Fiſh; particularly Bonetoes, Cavallies, Breems, Mullets, Sea-Turtle or Tortoiſe, and ſmall Manatee.

The Weather in this Iſland is not exceſſive Climate.
Hot, tho' it lies near the Line, being conſtantly refreſh'd by Sea Breezes: The Winds Monſons
blow Eaſterly one part of the Year and Weſt- Winds
erly the other; thoſe from the Eaſt begin in and Sea-
October, but are not ſettled before the middle ſons.
of *November*; this Wind is attended with Fair Weather: The Wind begins to come about to the Weſt in *May*, but does not blow ſteadily from that Quarter till the next Month, when it brings with it Rains and Storms; theſe are chiefly Thunder-ſhowers, and come againſt the Wind: At the Winds firſt Veering Weſtward it blows faintly, and there is not more than one or two Hurricanes in a Day; and after the Storm is over the Wind ſhifts about again to the Eaſt, and the Sky becomes clear:

A little after they come thicker ſeveral times in a Day, with violent guſts of Wind and loud Thunder Claps; at length they come on ſo thick, that the Wind continues in that Quarter from whence the Hurricanes ariſe, *viz.* out of the Weſt, where it remains till *October* or *November*; during which time they have thick cloudy Weather, violent Rains, and ſometimes dreadful Thunder and Lightning; the largeſt Trees are torn up by the Roots, and the Rivers overflow their Banks and drown the flat Country; and they neither ſee the Sun or Stars in a Week ſometimes. The worſt Weather is about the latter end of *July* or the beginning of *Auguſt*, when it is very Cool and Chill: In *September* both the Wind and Rain abate, and the Air grows clear; but ſtill there are thick Fogs every Morning till almoſt Noon, when the Sun ſhines out: In *October* the Wind comes about to the Eaſt again, and blows Fair till *April*.

CHAP. IV.

Situation of the Town of *Mindanao*.

THE City of *Mindanao* is the chief Town in the Iſland, and lies on the South ſide of it in about the Latitude of 6 Degrees North, and ſtands on the Banks of a ſmall River about Two Miles from the Sea. Their Houſes, like thoſe of *Siam*, are built on Poſts between Fourteen and Twenty Foot above the Ground, and have but one Floor, which is divided into ſeveral Rooms, and a Ladder to go up to them

Buildings

them: They build in this manner for the ſame Reaſon the *Siameſe* do; namely, becauſe their Towns are generally in the flat Country by the River ſides, which annually overflow their Banks to a very great Heighth. Their Buildings are very ſlight, the Walls and Floors being made of ſplit Cane or Bambou, and the Roofs cover'd with Palmeto Leaves: And the People keeping their Ducks and Poultry underneath their Rooms, and making their Dunghills frequently there, they are not exceeding ſweet; except in the Time of the Inundation.

The Sultan's Houſe is very large, ſtanding on 180 Great Pillars or Trees, and is much higher than the common Buildings; with great broad Stairs to go up to it: There are Twenty Iron Guns all mounted upon Carriages in the firſt Room of the Palace, all Saker or Minion; and ſeveral others of the Grandees have Guns in their Houſes. Not far from the Sultan's Palace there is a Houſe built on purpoſe for the Reception of Ambaſſadors and Merchant Strangers, and for the holding their Councils in. The Floor is neatly Matted, becauſe their People ſit Croſs-Legg'd and uſe no Chairs. Sultan's Palace. People ſit Croſs-Legg'd.

The City of *Mindanao* is about a Mile in Length, but of no great Breadth, and built on the Winding Banks of a River on the Right Hand going up it; and there are ſome Houſes upon the oppoſite Shore. City.

There is not above 10 or 11 Foot Water on the Bar at the Mouth of the River *Mindanao*, at a Spring Tide; ſo that large Ships cannot eaſily enter the River. *Mindanao* River.

The *Mindanayans* are ſaid to be an Ingenious, Witty People, and Active enough when they have a mind to it; but for the moſt part very Genius and Temper.

very Lazy and Thieviſh, and will not Work unleſs compell'd to it by Hunger: But our Author attributes their want of Induſtry chiefly to the Tyranny of the Government, which will not ſuffer them to enjoy the Wealth they acquire; and therefore they never endeavour to lay up any thing.

Perſons of the Men deſcrib'd.

The *Mindanarian* Men have ſmall Limbs, ſtrait Bodies, little Heads and Oval Faces, with ſmall black Eyes; their Foreheads are flat, their Noſes ſhort, their Mouths large, their Lips are red and thin, their Hair black and ſtrait, and they black their Teeth as in other parts of *India*: Their Complexions are tawny, but of a brighter Caſt than ſome of their Neighbours: They wear their Nails to a great length, eſpecially that of the Left Thumb, which they never cut but ſcrape, and nouriſh it with great Induſtry.

Mien.

They have a Stately Mien, or rather Proud and Haughty, as ſome of our Travellers interpret it; but they are Civil enough to Strangers, and entertain them with much freedom, unleſs they are inſulted or injur'd; and then, 'tis ſaid, they are implacable in their Revenge, which they execute ſecretly by Poiſon or Aſſaſſination.

Habits.

They wear a kind of Linnen Frock or Shirt which reaches down almoſt to their Knees, and a pair of Drawers, but have neither Stockings or Shoes: They have a little Cloth or Turbant on their Heads, which they tye once round; it is fring'd at the Ends which hang down.

Perſons of the Women.

The Women have long black Hair which they tye up in a Roll on the hinder part of their Heads: Their Faces are of a rounder Figure than the Mens, and their Complexion ſome-

ſomething better: Their Features are pretty juſt, except their Noſes, which are too ſmall and low, and their Foreheads flattiſh; they appear therefore much better at a diſtance than when they approach you: They wear a ſhort Frock or Shift like the Men, with the Sleeves a great deal larger than their Arms, but ſo ſtrait at the lower end they can hardly get their Hands through, ſo that they ſit in Wrinkles upon their Wriſts; they have alſo a ſhort Petticoat or piece of Cloth wrapt once about their Middles: The better ſort of People are Cloath'd in Silk and Callicoe, but the Common People wear the Cloth made of the Plantain Tree: The Women have very ſmall Feet, but wear neither Shoes nor Stockings any more than the Men. Habits.

Their Women are allow'd to converſe with Foreigners and entertain them at their Houſes, but no further Familiarities; and there is a Cuſtom, when any Foreigners arrive at *Mindanao*, for the Men to come on Board and enquire if any of the Ship's Company will have a Comrade or a Pagally; by a Comrade is meant a Male Friend, and by a Pagally a Female Friend; every Stranger is almoſt under a neceſſity of contracting ſuch an Acquaintance, and when he comes on Shore he is wellcom'd to his Comrade's or Pagally's Houſe, where he Eats, Drinks and Sleeps; but for this his Hoſt expects to be pay'd, and very ſeldom makes any other Preſent Gratis than a little Tobacco or Betel: The Men of the beſt Quality allow their Wives the Freedom of converſing with their Pagallies in Publick. They wear Rings on their Fingers, and Bracelets on their Wriſts, of Gold or Silver. Women not reſtrain'd of their Liberty. Ornaments.

The

Eating. The Common People live chiefly on Rice or Sago, and ſmall Fiſh: The better ſort of People eat Buffalo-Beef and Fowls with their Rice, but their Cookery is very indifferent; they uſe no Spoons, but take up a Handful of Rice out of the Diſh, which they ſqueeze together into a hard lump as big as their Mouths will hold, and cram themſelves with it ſometimes till they are almoſt choak'd: They Waſh after their Meals, and after touching any thing which they deem unclean: They uſe therefore a great deal of Water in their Houſes, which when they have foul'd upon any occaſion, they pour down through the Floor that is made of ſplit Bambou like Lath; and when People are Sick, they have a Hole made in the Floor inſtead of a Cloſe Stool, which makes their Habitations filthy enough at thoſe times: But Healthful

Bathing. People of both Sexes conſtantly go to the River on thoſe Occaſions, as they do alſo to bath their Bodies and waſh their Cloaths; and you may ſee abundance of People in the Rivers from Morning till Night. Both Men and Women take great delight in Swimming and Waſhing themſelves, which they uſe from their Infancy, and is reckon'd very wholſome in all Hot Countries; eſpecially where a Perſon is afflicted with the Flux.

Liquor. They have a pretty ſtrong Liquor which they make with Rice ſteep'd in Water, and with this the Natives will be very merry; but when they invite Foreigners, they will not drink out of the ſame Veſſel for fear they ſhould be defil'd by the Touch of it.

Diverſions. Upon any Solemn Occaſion, or Days of Rejoycing, they have Women who are bred up for that purpoſe, who Sing and Dance before them;

them; but they have no Inſtruments of Muſick, they do not leap from the Ground, or make much uſe of their Feet in Dancing; but ſhew the ſuppleneſs of their Limbs by the odd Poſtures they twiſt and ſcrew themſelves into, inſomuch that one would hardly believe they have any Bones in their Fleſh: They introduce alſo a ſingle Man at theſe Entertainments, who ſeems deſign'd to act the part of a Hero, he puts on a dreadful Look, and having given a Shriek or two, ſtrides croſs the Stage with his Launce in one Hand and a great broad Sword in the other, and having travers'd it ſeveral times in a menacing manner, he Stamps, Shakes his Head, and throws his Launce; after which he draws his Crice, and cuts and ſlaſhes the Air like a Madman; at length, having his Enemy at Mercy, gives two or three Blows with his broad Sword on the Floor, as if he was cutting off his Head; then he withdraws, and is ſucceeded by another, who acts much the ſame Part: And not only their Generals and Great Men have their ſhare in this Mock Fight; but the Sultan himſelf, if he be there, frequently concludes the Play; being dreſs'd in Armour as if he were really to encounter ſome dangerous Enemy. No Inſtrumental Muſick.

They Hunt Wild Cows and Buffaloes as they do Deer or any other Veniſon, of which they have great plenty; and frequently take their Women with them to the Sport. Sports.

Their manner of Hunting is, firſt to incloſe a piece of Ground with a ſtrong Fence, and then drive the Game into it; having no Dogs, and not much underſtanding the uſe of Firelocks.

CHAP.

CHAP. V.

Treats of their Shipping, Trade, Manufactures, Coin, Soil, Plants, Animals and Minerals.

Trade and Shipping of *Mindanao.*

THEY Build very ſerviceable Ships and Veſſels both for Trade and Pleaſure, and have ſome Ships of War; they Trade chiefly to *Manila*, whither they tranſport Gold and Bees-wax, and bring back Callicoes, Muſlins and China Silks: They maintain a Trade alſo with the Iſland of *Borneo*; the *Dutch* come hither in Sloops from *Ternate* and *Tidore*, and purchaſe Rice, Bees-wax and To-

Tobacco. bacco; the laſt grows more plentifully in this Iſland than in any other Iſland of *India* except *Manila*, and is an excellent ſort; but the People have not the Art of managing it to Advantage as the *Spaniards* do at *Manila*. Our Author imagines that the *Spaniards* firſt brought the Seeds hither from *America*, but conſidering how near theſe Iſlands lie to the *Chineſe* Shore, and that Tobacco was cultivated there before any *Europeans* came into that Part of the World; and that theſe very Iſlands were once under the Dominion of the *Chineſe*, it ſeems much more probable that they had their Tobacco from thence, if it did not grow ſpontaniouſly in theſe Iſlands. The Tobacco of *Mindanao* is of a deeper Colour than that of *Manila* or *Luconia*, and the Leaf much larger; which is imputed to the Fatneſs of the Soil: The *Manila* Tobacco is of a bright Yellow, and the Leaf of a moderate Size, and is not Strong, but very pleaſant to Smoak. The People of *Manila* by well ordering of their Tobacco ſell it all over *India* at a very great Price, while that of *Mindanao*, which is really

as

as good, is ſold exceeding Cheap, inſomuch that you may have Ten or Twelve Pound of Tobacco for a Rial there.

The Rate of the *Mandanao* Gold is Fourteen *Spaniſh* Dollars the *Engliſh* Ounce, and Eighteen Dollars the *Mindanao* Ounce; theſe *Spaniſh* Dollars are the Current Coin in all theſe Iſlands. Rate of Gold. Money.

The common People of *Mindanao* are generally Thieviſh, and therefore it behoves the Merchant to take great Care of his Effects; nor are their Magiſtrates and Great Men much better; but will ſometimes ſtop Foreigners Goods upon very ſlight Pretences; notwithſtanding they make great Profeſſions of their juſt Dealings: Mr. *Dampier* relates, that one Captain *Goodlud* having been robb'd of ſome Goods by one of the General's Men, the Fellow fled to the Mountains; and being apprehended after *Goodlud* was gone, the General brought him Bound to Captain *Swan* who commanded the Ship *Dampier* was in, deſiring the Captain to Puniſh him as he ſaw fit; but the Captain refuſing to meddle, the General order'd the Criminal to be ſtripp'd Naked and bound Hand and Foot to a Poſt and expos'd with his Face to the Sun from Morning till Night, which ſufficiently puniſh'd him; for beſides the exceſſive Heat, the Muſketoes or Gnats almoſt cover'd his Body and Stung him unmercifully all the time: After this the General offer'd to have kill'd him if Captain *Swan* would have conſented to it; and this is a common Puniſhment amongſt them, to ſtrip the Criminal and expoſe him to the ſcorching Sun, and ſometimes they lay him flat on his Back on the hot Sands, which a Man can hardly bear to ſet his Feet on. Given to Thieving and Tricking. Puniſhments.

Worms deſtroy the Shipping.

The Seas and Rivers about this Iſland are ſo infeſted with Worms, that they will deſtroy a Ship in a very ſhort time; and therefore the Natives whenever they come from Sea, immediately hale up their Ships upon the dry Land as they do their Canoes and Barges; and never ſuffer them to lie long in the Water. Theſe Worms are chiefly in the Bays, Creeks and Mouths of Rivers, or in ſome places near the Shore, being ſeldom found far out at Sea; if they be, they are lodg'd in the Planks while the Ship remains on the Coaſt.

Practices of the *Dutch* in *India*.

The *Mindanayans* are very apprehenſive, that the *Dutch*, who have reduc'd ſeveral of the Neighbouring Iſlands to a State of Slavery, will in time invade them, or put a Reſtraint upon their Trade at leaſt; and therefore would be very glad if the *Engliſh* would ſettle a Factory there, and defend them from their Encroachments: They cannot but obſerve, as well as all other Nations of the Eaſt, that the *Engliſh* have never attempted to enſlave or oppreſs any People amongſt whom they have Settled or Traded; while the *Spaniards*, *Portugueſe* and *Dutch* in their turns, have claim'd the Property of every Country or Iſland where-ever they ſet their Foot on Shoar, altho' they were at the ſame time Govern'd by Princes of their own; and there is hardly a conſiderable Iſland in *India*, but the *Dutch*, by Force or Fraud, have uſurp'd the Dominion of ſome part of it, and depos'd the Lawful Princes upon various Pretences; and wherever they could not pick a Quarrel, have fallen upon them while they were in full Peace, and uſurp'd the Government: Several Eaſtern Nations are ſo ſenſible of theſe

theſe Practices, that they will not Trade with the *Dutch* upon any Account, or ſuffer them to come into their Dominions: And it is obſervable of the *Dutch*, that tho' no People complain'd more of Oppreſſion in *Europe*, and made it even a pretence for Rebellion, and caſting off their Allegiance to their Lawful Sovereign; that they in a very ſhort time became the greateſt Tyrants and Oppreſſors that were ever known in the Eaſt, or perhaps in any part of the World: And 'tis certain, the *Dutch* dread nothing more at this Day, than that the *Engliſh* ſhould accept of the Offer of the *Mindanayans* and other Eaſtern People to ſettle amongſt them, and renew their Claim to *Amboina* and other Spice Iſlands they were ſo treacherouſly depriv'd of; which I ſhall ſay more of, when I come to the *Moluccas*.

This Country towards the middle of it is Woody and Mountainous, but has ſeveral pleaſant Valleys, and the Staple or Vegitable Earth is generally a deep black Mold, and very fruitful: and tho' the Hills are ſome of them Stony, yet they produce tall Timber, and in ſome of them there are Mines of Gold. Soil. Plants. Mines.

The Valleys are water'd with fine Rivers and Brooks, and cloath'd with a great variety of Trees and Plants, which are green and flouriſh all the Year; but they are moſt of them unknown to us. Rivers.

One of theſe Trees is called by the Natives the *Libby*, but by *Europeans* the *Sago-Tree*: Theſe Trees grow wild in large Woods five or ſix Miles in length by the River ſides; of the Pith of theſe Trees they make *Sago*, which the Natives eat inſtead of Bread four or five Sago.

Months in the Year. It is not unlike the Palm, the Bark and Wood is hard and thin, but full of white Pith, like Elder: When they have cut down the Tree, and ſplit it in the middle, they ſcrape out the Pith and beat it with a Wooden Peſtle in a Mortar, and then ſtrain it through a Cloth, pouring in Water, which carries all the Subſtance of the Pith through the Cloth, leaving nothing but a light Husk behind: That which is ſtrain'd through has a Settlement at the bottom like Mud, which when the Water is drawn from it is made into Cakes and bak'd, and proves very good Bread.

The *Sago* which is exported into the other parts of the *Indies* is dry'd hard in ſmall bits no bigger than Seeds, and is commonly eaten with Milk of Almonds by thoſe who are ſick of the Bloody Flux, it being a great Aſtringent, and very good in that Diſtemper.

Rice. Roots and Fruits.

There is plenty of Rice at *Mindanao*; and in the Hilly Ground they plant Yams, Potatoes and Pumkins. They have alſo Melons, Plantains, Bonanoes, Guavas, Jacks, Coco-Nuts and Oranges.

The Plantain Meat and Drink.

The Plantain, according to *Dampier*'s Palate, is the beſt of all Fruit; but he is the only Man perhaps that ever thought it ſo. The Tree on which it grows is about ten Foot high and three Foot in Circumference, and is not rais'd from the Seed, but from Slips and Succours taken from the old Tree, which will bear within twelve Months after they are planted in their Native Soil; but it will be fifteen Months if they are remov'd into other Ground: The Fruit is no ſooner ripe but the Tree decays; but then there are many young Shoots which grow up and ſupply its place: At its

firſt

firſt ſpringing out of the Ground it has two Leaves, and when it is a Foot high it has two more between the firſt, but a little lower, and in a ſhort time after two others, and ſo on: By that time it is a Month old the Body is almoſt as big as ones Arm; the uppermoſt Leaves are about a Foot long and half a Foot broad, and as the Tree grows higher the Leaves are larger; when the Tree is full grown the Leaves are ſeven or eight Foot long, and a Foot and half broad at the bottom, towards the end. they are ſmall, and end in a round Point; the Stalk of the Leaf is as big as one's Arm almoſt round, and about a Foot long between the Leaf and the Body of the Tree: When it is full grown there ſprings out of the Top a ſtrong Stem, harder than any other part of the Body, about as big and as long as a Man's Arm, the Fruit grows in Cluſters round it in a Cod about ſix or ſeven Inches long, and bigger than one's Wriſt; the Cod is ſoft and yellow when ripe, and the Fruit is much of the ſhape of a *Bologna* Sauſage; the Pulp in the inſide is ſweet, and ſofter than Butter, and of much the ſame Colour, melting in the Mouth, and has no Seed or Stone in it. This Fruit will thrive only in a rich Soil; they often roaſt or boil it while it is green, and eat it inſtead of Bread; and the *Engliſh* ſometimes will take the Pulp of five or ſix of them and boil in a Bag like a Pudding. Ripe Plantains are alſo often dry'd in the Sun and preſerv'd, and make a tolerable Sweetmeat. This Fruit ſerves many Thouſands of the Natives in the *Weſt Indies* for Meat and Drink: When they make Drink with it, they take the Pulp of ten or a dozen ripe Plantains and maſh them together in a Tub, into which they

they pour two Gallons of Water, and in two Hours it will ferment and have a Head upon it like Wort, and in four Hours it will be fit to drink, and then they bottle it, but it will not keep much above twenty-four Hours, and therefore thoſe that drink it brew it every Morning; it drinks brisk and cool, but is very Windy, as the Fruit it ſelf is when it is eaten raw, but being boil'd or roaſted has no ill Effects. This Drink, as it grows ſour in four and twenty Hours, if it be ſet in the Sun it will make very good Vinegar: And this Fruit does not only afford the Natives of the *Philippines* Meat and Drink, but ſerves them alſo for Cloaths; and the poor People wear no other Cloth.

Cloth.

The Tree never bearing Fruit but once, they cut it down cloſe to the Ground after they have gather'd the Fruit, which may be done with one blow of a Hatchet; the Wood which encloſes the Pith is ſo thin; having pull'd off the Bark, they ſplit the Body into four Quarters; which being dry'd two or three Days in the Sun, the Women divide it with their Fingers into ſmall Threads, of which they make their Cloth; but it is pretty ſtuborn while it is New, and ſoon wears out, and when 'tis wetted, feels a little damp and ſlimy: They make their Pieces about ſeven Yards long, the Warp and Woof being all of the ſame Thickneſs and Subſtance.

The *Bonano Tree* is much like the Plantain for Shape and Bigneſs, but the Fruit is not half ſo large; it is leſs luſcious, and of a more delicate Taſt, and is oftner us'd in making Drink than Plantains.

Cloves.

Dampier aſſures us that there are *Clove Trees* at *Mindanao*; that he himſelf ſaw a Ship-load of

of Cloves there, and was aſſur'd by the People of the Iſland, that if the *Engliſh* would ſettle a Factory at *Mindanao*, they might have a Ship loaded with Cloves every Year.

There are ſome *Nutmeg Trees* alſo upon this Iſland, as he informs us, which produce a fair large Fruit; but, he ſays, the Natives will not cultivate either the Cloves or Nutmeg-Plants, leſt the *Dutch* ſhould endeavour to bring them under their Tyranny, as they have the neighbouring Spice-Iſlands: The *Dutch* do not only monopolize this Merchandize, but ſend Detachments every Year to ſeveral uninhabited Iſlands to cut down and deſtroy all the Spice-Trees: and yet, it ſeems, there are ſtill many Iſlands that have great Quantities of Spice in them which rot every Year upon the Ground, becauſe the *Dutch* will not ſuffer any other Nation to frequent them. Nutmegs

There are almoſt all ſorts of Beaſts in this Iſland, as Horſes, Cows, Buffaloes, Deer, Goats, Hogs, Monkeys, Guanoes, Lizards and Snakes; and there are a multitude of wild Hogs with great Bunches growing over their Eyes in the Woods. There are no Beaſts of Prey: But there are ſeveral kinds of Venomous Inſects, as Scorpions, whoſe Sting is in their Tails, which turn up in a Ring upon their Backs; and Centapes, which are four or five Inches long, of a rediſh Colour on the Back, and their Bellies whitiſh; theſe are almoſt flat, and about the bigneſs of a Gooſe Quill, and are full of Feet from Head to Tail, from whence they have their Name; their Bite is reckon'd more dangerous than the Sting of a Scorpion; they are found often in old Houſes, and among dry Timber. They have alſo ſeveral kinds of Serpents. Animals. Beaſts. Inſects.

It

Snakes. It is uſual here to have Snakes come into their Houſes, and even on Ship-board: And our Author tells us of one that wound himſelf about a Man's Neck when he was aſleep, and went away without hurting him..

Fowls. Of Tame Fowls, the moſt common are Ducks and Hens; they have alſo Wild Pidgeons, Parrots, Parrakeets, Turtle-Doves, and abundance of ſmall Birds; and Batts as big as Kites.

CHAP. V.

Treats of their Language, Mechanick Arts, Diſeaſes, Religion, Women and Superſtition.

Language THEY ſpeak two Languages in the City of *Mindanao*; the one being the proper Language of the Iſland, and the other the *Malayan* Language; which is ſpoken in all the *Oriental Iſlands*, and in ſeveral Countries on the Continent, as at *Malacca*, *Cambodia*, *Cochin-China*, &c.

There are ſeveral Schools in the City of *Mindanao*, where they teach their Children to Write and Read; and it is obſervable, that many of their Words, eſpecially their Devotions, are in *Arabick*, and their Forms of Salutation in the Language of *Turkey*. There are alſo ſeveral Antient Men and Women here which ſpeak *Spaniſh*, the *Spaniards* having formerly been in Poſſeſſion of great part of this Iſland, and fortify'd ſeveral places in it; but they were drawn from hence to reinforce their Countrymen in the Iſland of *Manila*, who were threatned with an Invaſion by

by the *Chineſe*. The *Spaniards* were no ſooner Embark'd, but the Old Sultan of *Mindanao*, Father of him who Reign'd in 1680, demoliſh'd their Forts and took poſſeſſion of their great Guns, and ſent the *Spaniſh* Miſſionaries after them; nor have the *Spaniards* ever been ſuffer'd to ſettle in that part of the Iſland under the Dominion of the Sultan of *Mindanao* ſince.

Bad Accountants

The *Mindanayans* do not underſtand Accompts; and therefore employ the *Chineſe* that live amongſt them, when they have any to ſettle with Foreigners.

No Clock

They have no Clocks in this Country; but they have a great Gong or Drum with one Head in their Moſques, on which they beat every Three Hours to give notice of the Time of Day.

Mechanick Arts and Trades.

There are but few Handicrafts in the City of *Mindanao*, the chief Trades are the Goldſmiths, Blackſmiths and Carpenters; of the firſt there are but two or three, and theſe keep no Shops, but will make any thing you give them a Pattern of. The Blackſmiths are no ill Workmen, conſidering their Tools: Their Bellows it ſeems are very unlike ours; they take the Trunk of a Tree about three Foot in length, and having bored it hollow, like a Pump, they ſet it upright on the Ground, and on the top of it make their Fire; near the lower end of the Trunk they bore a Hole in which they place a Pipe, through which the Wind is driven to the Fire by a bunch of Feathers faſten'd to the end of a Stick, and their moſt uſual Fire is Charcoal: They have neither Anvil or Vice, but a great Stone or piece of an old Gun to hammer upon; and in this manner they do not only make common Utenſils, but all Iron-work for Ships tolerably

well. Every Man almoſt can perform Carpenters Work, and uſe the Ax and Adds; they have no Saws, but ſplit all their Planks, and then plain them with the Ax and Adds; and tho' this requires great Labour, yet they work cheap, and the Goodneſs of the Plank thus hew'd having its Grain preſerv'd intire, makes amends for the Trouble they are at.

Diſeaſes. Theſe People are moſt troubled with a ſort of Leproſy or dry Scurf which ſpreads all over the Body, and creates an intolerable Itch; ſo that they are perpetually ſcratching themſelves; and upon ſome who have had it may be ſeen broad white Spots, which our Author ſuppoſes to be thoſe places where they have rub'd off the Skin: They do not ſeem to be under any great concern or fear of catching it, and never refrain one anothers Company upon that account. Their other Diſtempers are the Small Pox, Fevers and Fluxes, the latter of which occaſions great Pains and Griping in the Guts. It is ſaid the Country affords plenty of Drugs and Medicinal Herbs; but I don't find Phyſick is a Science here.

As their Religion is *Mahometaniſm*, I ſhall ſay little of it here, becauſe it will be deſcrib'd when we come to ſpeak of thoſe Great Empires upon the Continent which are of the ſame Faith. The People of the Inland Country are *Pagans*; and have received their Religion either from *China* or *India*, or perhaps both.

Women. The People of *Mindanao* allow themſelves ſeveral Wives and Concubines, as other *Mahometans* do; and the Sultan has about Thirty with whom he chiefly ſpends his Time; but they are not kept up ſo ſtrictly

as

as in *Turkey*, but ſuffer'd to walk about the Streets and converſe with Strangers.

As the Religion of the *Mahometans* prohibits them to eat Swines Fleſh, the Wild Hogs multiply prodigiouſly in this Country, and come down from the Woods into the Towns, and under their very Houſes in ſearch of Food; nor dare the People kill them for fear of being defil'd by their Touch, but are very glad when the *Europeans* will do them that Favour: And our Author ſays, they are ſo very Superſtitious in this matter, that the General having a pair of Shoes made him by one of the Ships Crew, and underſtanding that the Threads with which they were ſow'd were pointed with Hogs Briſtles, he made Conſcience of wearing them, and deſir'd the Fellow to make another pair that were not defil'd in that manner; nor will they ſuffer an *European* to come near them after he has touch'd Hogs Fleſh. Superſtition.

Dampier obſerves, when he came to *Mindanao* he had loſt a Day; for having ſail'd with the Sun, and the *Mahometans* which inhabited *Mindanao* coming from the Weſt, *Friday* which was their Sabbath, was but *Thurſday* in the Account that *Dampier* kept. The *Spaniards* alſo who inhabit *Luconia* or *Manila*, coming from *New Spain*, are a Day after the *Mahometans* in *Mindanao*, or the *Portugueſe* Chriſtians at *Macao*, who came from the Weſt; and yet *Luconia* and *Mindanao* lie almoſt under the ſame Meridian: And the *Spaniards* at *Luconia* obſerve the Sabbath on *Monday* (according to the *Portugueſe* Account) with the ſame Solemnity that the *Portugueſe* do the Day preceeding it at *Macao*. A Day loſt by Sailing Weſtward.

CHAP. VII.

Treats of the Government, Revenues and Forces of the Sultan of Mindanao, *and of their Wars and Arms.*

Prince, his Revenues, State, &c.

THE Sultan is abſolute in his Dominions, but a very poor Prince: The *Hilanoons* or *Mountaneers* being poſſeſs'd of all the Gold Mines, and the Country affords very little other Merchandize, except Sago, Rice, Tobacco and Bees-wax, which laſt alſo comes from the Woods and Mountains. The Tyranny and Oppreſſion of the Government is another occaſion of their Poverty and Neglect of Trade; for if the Prince knows that any of his Subjects have any Treaſure by them, he immediately borrows it, and very ſeldom makes any return. When he goes abroad, he is carry'd on a Couch or open Palakin on Four Mens Shoulders, attended by Eight or Ten of his Guards. When he takes his Pleaſure upon the Water, he carries his Women with him; and there is an Apartment

Barges.

in the middle of the Barge large enough for Fifty or Sixty People. This is built with ſplit Cane or Bambou about four Foot high, with little Windows in it; and the Roof is neatly cover'd with Palmeto Leaves: This Apartment conſiſts of Three Rooms, one for the Prince himſelf, the Floor and Sides whereof are Matted, and he has a Carpet and Pillows to ſleep on; the next Room is for his Women, which is furniſh'd much like the other; and a Third there is for the Servants who wait upon them with Betel and Tobacco, for they are for ever chewing the one

or

or ſmoaking the other: The Head and Stern of the Veſſel is for the Watermen to ſit and Row: Theſe Veſſels have Outlayers like the *Dutch*, and are made with a Belly or Rounding on each ſide, and not flat on one ſide like thoſe of the *Ladrone* Iſlands.

Government.

The Sultan has one Great Miniſter to whom he commits both his Civil and Military Affairs; Natives as well as Strangers apply themſelves to him for a Permiſſion to Trade. And as this Gentleman is General alſo of the Sultan's Forces; our Author obſerv'd, that the Women when they play'd before him, made his great Actions in the Field the Subject of their Songs; and whenever the *Indian* Princes call in their Players to entertain Strangers, as is very uſual, their Songs and Speeches chiefly run upon the Valour or Wiſdom of their Princes and great Men, and particularly of thoſe before whom they Act; which they will ſit and hear without any Emotion, or diſcovering whether they are pleas'd or diſpleas'd, how groſs ſoever the Flattery may be: This is a Cuſtom very ancient, as may be collected from the Sacred Writings; where we find one of the principal Reaſons of *Saul*'s Enmity to *David* was, *that the Women in their Dances aſcrib'd to* Saul *his Thouſands, and to* David *his Ten Thouſands ſlain in the Field of Battle.* But to return to the Sultan of *Mindanao*, whoſe Wars are chiefly with the *Mountaneers* of the Inſland Country: Their Weapons are a Sword and Launce, and a Crice which they wear in their Girdles both in Peace and War; this Crice is a ſhort Dagger, broad towards the Hilt with two ſharp Edges; and has a Hilt much like the Tines of a Pitch-Fork revers'd, into which they clap their full

The Subject of their Songs the Great Actions of their Princes.

Hand

Hand when they ſtrike. They ſeldom come to a general Engagement; but when the Armies are advanc'd pretty near one another they fall to entrenching, and throwing up Redoubts, and pelt one another with their great Shot; and thus they will lye two or three Months, ſending out ſmall Parties, and Skirmiſhing every Day, and ſometimes will ſurprize a little Fort; and as they ſeldom take Priſoners, or give any Quarter, if we may believe our Author, they will ſell their Lives as dear as they can.

I ſhall now proceed to the Deſcription of the great Iſland of *Luconia*, whoſe Metropolis is *Manila*, the Seat of the *Spaniſh* Viceroy; from whence that Iſland is uſually call'd *Manila*.

CHAP. VIII.

Contains an Account of the Situation and Extent of the Iſland of Luconia *or* Manila, *and of the Buildings and Fortifications; with an Account of the Air, Winds, Earthquakes, Baths, Rivers and Lakes in that Iſland.*

Situation of *Manila*. THE Iſland of *Luconia* or *Manila* extends from 13 Degrees 30 Min. to 19 Degrees N. Lat. and is generally reſembled to a bended Arm, it is in Length 160 *Spaniſh* Leagues; but unequal in Breadth, being in ſome Places 20, in ſome 30 and in others 40 Leagues over:

Provinces That part of the Iſland which is Subject to the *Spaniards* is divided by them into Eleven Provinces, every one of them Subject to an Alcade or *Spaniſh* Governor; of theſe Provinces

ces *Manila* is the Chief: the City which gives Name to this Province being the Seat of the *Spaniſh* Viceroy. The City of *Manila* lies in 14 Degrees 40 Min. N. Lat. upon a point of Land made by a River which iſſues from the Lake of *Bahia*, and falls into the Sea a little lower at the Town of *Cavite*, where there is a ſpacious Harbour, but of difficult Entrance becauſe of the Rocks and Shallows that lye at the Mouth of the Bay. The City is about Two Miles in Circumference, ſurrounded with a good Wall and Ditch; and fortified with Baſtions and Outworks; beſides which there is a Fort which ſtands on the point of Land between the Sea and the River, and commands the Entrance of the River: There are two Alcades or Governors under the Viceroy, one of whom has the Command of the *Spaniards*, and the other of the *Chineſe* or *Sangles* and other Foreign Nations. *Manila* City.

The principal Buildings in *Manila* are firſt the Cathedral, which is large, but not well adorn'd within, the Walls being Black and the Altars in no good Order: It has in all Twelve Chapels and Altars, beſides the High Altar. The Roof is ſupported by Twelve Pillars, Six on a Side. Cathedral

There are alſo in *Manila* ſeveral Convents and Religious Houſes, Churches, Chapels and Hoſpitals endow'd: In the Church of *Miſericordia*, dedicated to St. *Elizabeth*, the Orphan Daughters of *Spaniards* or *Muſtees* (half *Spaniſh* half *Indian*) are receiv'd, and have a Portion of Three or Four Hundred Pieces of Eight paid for them, and if they chooſe to be Nuns they have a ſuitable Annual Allowance. The inſide of their Churches and Chapels are exceeding Convents, Churches and Publick Buildings. Orphans.

exceeding Rich, that of St. *Auſtin's* in particular has Fifteen well gilt Altars, ſome of them with Antipediams of beaten Silver; but their Structures are moſt of them Wood becauſe of the Earthquakes.

Jeſuits College. The College of Jeſuits is very large, adorn'd with Arches, and has ſpacious Dormitories.

This College is of the Invocation of St. *Ignatius*, and was founded upon the Arrival of the firſt Biſhop of *Manila* in 1581. adjoining to the ſame is the College of St. *Joſeph*, where are Forty Collegians ſtudying Humanity, Phyloſophy and Divinity; for all Degrees are given in it: It has particular Revenues beſides the King's Allowance. The Collegians are Cloath'd in Purple, and have Red Cloth Gowns; the Graduates by way of diſtinction wear a thing like a Collar of the ſame Cloth.

Streets: The Streets are wide and handſome, having Galleries running all along the Front of their Houſes; but the frequent Earthquakes have ſpoil'd the regularity of the City ſeveral fine Buildings Houſes and Palaces having been overturn'd by them, for which reaſon they now build very ſlightly with Wood, above the firſt Floor.

Inhabitants of *Manila*, The Inhabitants of *Manila* are a mixture of People, conſiſting of *Spaniards*, *Chineſe*, *Indians*, &c. and their Complexions are as different; conſiſting of Black, White and Tawny, it is computed there are about 3000 Souls within the Walls of the City, and as many more in the *Chineſe* Suburb: There are other large Other Buildings Suburbs, conſiſting of ſeveral *Indian* Nations; who live in Houſes built on Wooden Pillars near the River, like the People of *Siam*; and beyond their Suburbs on both Sides the River lye Gardens, Farms and Country Houſes a great

great way up into the Country, which make an agreeable Proſpect.

The Inhabitants of the Mountains live under the ſhelter of great Trees, or in little Huts they make of the Branches; and when they have eaten up all the Fruit and Roots round about, remove to ſome other Place.

The Air of the *Philippine Iſlands* is hot and moiſt, but the Heat is not ſo violent as in ſome other Countries of a more Northern Latitude, which proceeds not only from the many Lakes and Rivers which Water the Country, but from the great Rains which fall annually and overflow the Low Lands: The Sea Breezes alſo refreſh the Air moſt part of the Year, and render the Heats very tolerable; but the Moiſture and Dampneſs occaſion'd by the Rains, and the great Dews which fall even in Fair Weather, make the Country very Unhealthful to *European* Conſtitutions, tho' the Natives here live to as great an Age as in any other part of the World. The *Europeans* are very ſubject to Sweating after their Meals, and when they are aſleep, which occaſions an unuſual Faintneſs and Weakneſs; but this they are leſs ſubject to in the Hilly and open Country, and therefore the better ſort of People retire to their Country Houſes from the middle of *March* to the end of *June*, being the time of their greateſt Heats. In the Months of *June*, *July* and *Auguſt*, and part of *September*, the Weſt and South Winds blow, bringing with them ſuch Rains that the Fields are all overflow'd, and they are forc'd to go from one Place to another in Boats; and during this time there are frequent Storms and Tempeſts, with terrible Thunder and Lightning;

Air.

Winds or Monſons.

ning: From *October* to the middle of *December* the North Wind prevails; and from that time till *May* the Eaſt and South Eaſt Winds blow, which is the dryeſt as well as the cooleſt and moſt Healthful part of the Year.

Earthquakes. Theſe Iſlands are ſubject to great Earthquakes, which are generally thought to proceed from Subterraneous Fires which give a violent Motion to ſeveral Minerals; and having no room to dilate and vent themſelves, puſh forwards with great force againſt thoſe ſolid Bodies which ſurround them, and are ſo ſhaken, that the Motion is communicated to all that is over it, even to the Superficies of the Earth; and this is confirm'd by Experience, which ſhews us that thoſe Places are moſt ſubject to Earthquakes which abound moſt in Minerals and Subterraneous Fires, as is obſerv'd of *Campania*, *Calabria* and *Sicily*, ſo famous for Burning Mountains.

In *September*, 1627. there was ſuch a terrible Earthquake at *Manila*, that it levelled one of the Mountains call'd *Carvallo's*; and in the Year 1645, a Third Part of the City of *Manila* was overthrown, and no leſs than Three Thouſand Souls periſh'd in the Ruins: Another Earthquake, not much leſs dreadful, happen'd alſo the Year following; and the old *Indians* pretend that the Iſland was ſtill more ſubject to them in former Times, which was the reaſon of building of their Houſes ſlightly with Wood, and not as the *Spaniards* do now with Wood above the firſt Floor.

Burning Mountains. The Burning Mountains about theſe Iſlands, 'tis obſerv'd, have all thoſe Effects that *Pliny* aſcribes to the Burning Mountains of *Italy*; namely, that they caſt out their Flames, ſhake the Earth, driving from them the neigh-

neighbouring Rivers and Sea, and ſcattering their Aſhes round the Country, rending the very Rocks, which ſometimes give a Report like a Cannon.

From theſe Subterraneous Fires proceeds a great variety of Hot Baths, and ſome of their Rivers and Streams are ſo Hot that they immediately kill any Animal that falls into them; but theſe Waters, tho' they are Mineral, are as clear and as well taſted as any other, and when they are Cool, are reckon'd very healthful to Drink of: Within half a Mile of one of theſe Hot Rivers there runs another, remarkable for its exceſſive Cold, which is eſteem'd as wholeſome to Drink of as the former. Hot Baths and Rivers.

This Country abounds not only in Rivers but Lakes, as has been obſerv'd, the principal of which is the Lake of *Bahia*, not far from the City of *Manila*, which is about 90 Miles in compaſs; it is long but very narrow, and has great plenty of Fiſh in it. There are alſo abundance of Crocodiles which do much miſchief, devouring both Men and Cattle which come near the Banks: Not far from this great Lake is another ſmall one, upon a Mountain, which the Natives imagine has no Bottom, not being able to fathom it: The Water is blackiſh, and has only ſome Ill-taſted Fiſh in it. Lakes.

There is a Spring of Hot Water in the Mountains, which 'tis ſaid, petrifies every thing that falls into it, as well Animals as other things. Petrifying Springs.

The *Spaniſh* Fathers report, that when it Thunders in theſe Iſlands, there falls a Thunder-bolt in the ſhape of a Croſs, being a kind of greeniſh black Stone, to which they aſcribe Thunder-bolts.

mighty Vertues; but ſome of the more Ingenious of them acknowledge that theſe Croſſes are made by Art, tho' the Fathers frequently make uſe of them to put Holy Cheats upon the poor ignorant People under their Care.

CHAP. IX.

Treats of the ſeveral Nations that inhabit theſe Iſlands; their different Complections, Stature, Make and Habits; and of their Diet, Diverſions, Salutations and Ceremonies.

The ſeveral Nations which inhabit theſe Iſlands.

THERE may be reckon'd four or five different Nations or People in theſe Iſlands.

1. The Blacks, who inhabit the Woods and Mountains, and moſt inacceſſible Places. 2. The Poſterity of the *Chineſe*, who once poſſeſs'd great part of the Sea Coaſts. 3. The *Malayan Moors* or *Mahometans*, who came from *Malacca*, *Sumatra*, *Borneo*, *Macaſſar* and the Neighbouring Iſlands. 4. The *Spaniards*, *Portugueſe* and other *European* People. And 5thly, The *Muſtees*, or mixt Breed, which are a Compound of all theſe.

Blacks the firſt Inhabitants.

I was formerly of Opinion that theſe Iſlands were *firſt* Peopled from *China*, which is the neareſt Continent; but I find it is the receiv'd Opinion that the *Blacks* were the *firſt* Inhabitants; and this ſeems highly reaſonable, becauſe we find them poſſeſs'd of all the Inland parts of the Country, having probably been driven up to the Mountains and Woods by the other Nations which ſuc-

ceeded them, and now poſſeſs the Sea Coaſts; but the greateſt difficulty is to find how theſe *Blacks* came thither, and from what Nation they derive their Original.

From the *Blacks* of *Africa* it is plain they are not deſcended, not only from the diſtance of that Country from this, but becauſe their Hair and Features are as different as any thing can be. The *Blacks* or *Caffres* of *Africk* having flat Noſes, thick Lips and ſhort Woolly Hair; and the *Blacks* of theſe Iſlands as regular well proportioned Features as any *European*, with fine, long, black Hair. I ſhould make no ſcruple therefore to derive this People from thoſe *Indians* who poſſeſs that Peninſula of *India* which lies on this ſide the *Ganges*, becauſe they exactly reſemble them in their Hair and Features, and are the neareſt them of any Nation of *Blacks* upon the Continent; but then it may be demanded if the *Philippine Iſlands* were firſt Peopled from *India*, how comes it to paſs that the ſame *Indians* did not alſo People *Siam* and *Malacca*, and the Iſlands of *Sumatra* and *Borneo*, which lye between them and the *Philippines*? to which it may be anſwer'd, That *Siam* and *Malacca* and the neighbouring Iſlands were formerly part of the Empire of *China*; and the *Indians* finding theſe Countries already Inhabited, probably paſs'd on to the *Philippine Iſlands*, which till then were Unpeopled. Father *Gemelli Careri* indeed does ſay, that ſome few of the *Blacks* of theſe Iſlands have ſhort Woolly Hair, and reſemble the *Caffres* of *Africa*; but this he ſeems to have by hear-ſay, or poſſibly ſome few of the *African Blacks* may have been carried thither in the Service of the *Spaniards* or ſome other *European* Nations, and

Came from *India* on this ſide *Ganges*.

and run away to thoſe of the ſame Complexion in the Mountains and mix with them, which may have occaſion'd that Miſtake.

And here it naturally falls in our way, to enquire into what it is that is the original occaſion of the different Features and Complexions we meet with in the ſeveral Parts of the World: But firſt, it will be neceſſary rightly to ſtate the Facts, before we attempt to draw any Inferences from them.

The different ſorts of *Blacks.*

And firſt, it is to be obſerv'd that the *Caffres*, or *Blacks* with flat Noſes, and thick Lips, and ſhort Woolly Hair, are only to be found in the Hoteſt Climates of *Africk*, or in ſuch Countries as have been Peopled from thence; that the only Nation of *Blacks* in the known World beſides upon the Continent, are the Inhabitants of that Peninſula in *India*, which lies on this ſide the *Ganges* abovementioned: Theſe, at leaſt ſuch of them as inhabit the Woods and Mountains in the middle of the Country, are of as deep a Black as thoſe of *Africk*, but as different from them in their Features as the *Europeans*; their Features appearing very juſt and engaging, tho' cover'd with ſo dark a Complexion: They have alſo long, black Hair, which is no ſmall addition to their Beauty; and ſhews they are no more deſcended from the *Blacks* of *Africk* than we are.

An Enquiry into the Cauſe of black Complexions. Whether from the Curſe on *Cham.*

Various have been the Cauſes aſſign'd for this difference of Complexion, ſome of our Pious Commentators have thought it to be the Effect of *Noah*'s Curſe upon his ſecond Son *Cham*, whoſe Poſterity they tell us, Planted *Africk*; but to this there are ſeveral Objections made, and 1. It appears that *Canaan*, one of the Sons of *Cham*, poſſeſſed the Land of *Canaan*, and

and thoſe People we have all the reaſon in the World to believe were never Black, any more than they are at this Day. 2*dly*, The Inhabitants of the Coaſt of *Barbary*, which is a great part of *Africk*; and who are ſuppoſed to be the Poſterity of this curſed Son, never were Black. And 3*dly*, The Inhabitants of *India*, who were ſaid to be the Poſterity of *Shem*, the favorite Son, are as Black as thoſe of *Africk*, and conſequently according to this Opinion equally Curs'd. And laſtly, Why a Black Complexion ſhould be look'd upon as an effect of God's Anger rather than Tawny, which at leaſt one half of the World are, is not eaſy to conceive; that White, our own dear Colour, ſhould be look'd upon as a Mark of God's Favour towards us is not to be wonder'd at, ſince Providence has taken care that every Nation ſhould prefer their own Climate, Complexion and Situation, as well as Senſe, to that of their Neighbours; and accordingly we find every People repreſenting their own Country as a perfect Paradiſe, and deſpiſing every other Nation, either they want the Wit, the Beauty, or the Courage that themſelves are bleſs'd with; but above all they want the Honour of being deriv'd from their noble Stock; and we are told of ſome of the Black Race ſo partial to themſelves, that they repreſent every thing that is odious or abominable to them with a White Complexion, which may be fully as reaſonable as our Chriſtian Commentators repreſenting every Man of a dusky Complexion as carrying a Mark of God's Vengeance in his Face as *Cain* did.

There are other Gentlemen who imagine that this dark Complexion proceeds from the intenſe Heat of the Sun in thoſe Countries which Or from the Climate.

which lye near the Equator; but if this was the reaſon, then thoſe who are in the ſame Latitude on the Continent of *America* would be of the ſame Complexion, whereas there is not one Native Black to be found in *America*, except thoſe born of the *Caffre* Slaves that have been carried thither. To which it has been reply'd indeed, that the Sun paſſing over the *Atlantick* Ocean before it comes to *America*, the Air is cool'd; and the Heats are not ſo great there as in *Africk* or *India*; but this is an Aſſertion that may well admit of ſome doubt, and it will probably be found that the *Terra Firma* of *America* is as hot as any part of *Africk* or *India*; but to examine a little into the reaſon of the thing, the Ocean called the *South-Sea* ſeems to be of a much larger Extent than the *Atlantick* Ocean; and the Sun paſſes over this and another very large Ocean, meeting only with ſome Iſlands in its way before it comes to *Africk*, and conſequently the Air ſhould be much cooler on the Eaſtern Coaſt of *Africk* than in *Brazil* or *Terra Firma* in *America*, if there be any thing in this Argument: Nor does it ſeem to be yet ſettled, whether the Black Complexion proceeds from the Heat of the Climate, or from the Conſtitutions of the People. Indeed it muſt be admitted that Blacks are only to be found within or near the Tropicks; but then as has been obſerv'd on the Continent of *America*, in the very ſame Climates there is not one *Black* to be found; and of all the Colonies that have been planted in *Africk* or *India* where the Original Inhabitants are *Black*, there is no Inſtance that theſe Foreigners or their Poſterity ever became black, tho' ſome of them have been planted there ſeveral Hundred Years; and if

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the Climate had given the Complexion, theſe muſt have had their Skins ting'd with the ſame Dye as the Original Inhabitants, and it is obſervable that theſe very *Oriental Iſlands* are Peopled partly with *Black*, and partly with *White* People, according to the Nations from whence they are deſcended: From all which it may be fairly concluded, that there is ſome other Cauſe of the difference of Complexion (and Features too) than has been hitherto aſſign'd, which I ſhall enquire further into when I come to thoſe great Continents that are principally inhabited by *Blacks*.

Painted People.

To proceed, one of the *Tawny* Nations which inhabit theſe Iſlands, like our Antient *Britains* and *Picts*, Paint and Stain their Bodies; from whence they have obtain'd the Name of *Pintadoes*: It ſeems they prick and wound the Fleſh, making ſuch Figures as they ſee fit, and then rub the part over with a certain Powder which gives it the Colour.

A Nation with Tails.

That there is ſuch a Nation of *Pintado's* or Painted People here as the Father Miſſioners deſcribe, I ſee no reaſon to doubt; but what they relate of another People that inhabit ſome of the Mountains; namely, that they have Tails half a Span long, is not ſo eaſily aſſented to: For except our *Kentiſh* Long Tails, they are the only Nation I have heard of that ever carried Tails: 'tis true the Fathers tell us, they are a brutiſh People without Religion or Humanity; and therefore ſeem to have clapt a Tail to them, as only fit to herd with their fellow Brutes; but this People refuſing to ſubmit to the Tyranny of the *Spaniards*, it is well the Fathers did not furniſh them with Horns as well as a Tail, for they frequently repreſent all People as Monſters who oppoſe them,

them, and indeed great Allowances muſt be made for the Prejudices, and ſometimes the Credulity, of the Father Miſſionaries, who bring home theſe Relations, or we ſhall run into very groſs Miſtakes: It is, it ſeems a great Misfortune to be educated in a Religion that requires its Votaries to believe Contradictions and Inconſiſtencies; this ſo prepares the Man to ſwallow and digeſt every Monſter he meets with, that however he may be qualified to make Diſcoveries in other reſpects, he muſt always be read with great Caution upon theſe Heads, and as moſt of our Accounts of diſtant Nations come from theſe Miſſionaries, it requires no ordinary Pains to diſcover what is to be accepted and what rejected. Indeed when they proceed to talk of Nations that wear Tails, or of the Leaves of Trees which conſtantly turn into living Creatures every Year, it requires no great Sagacity to diſcover the Falſhood of ſuch Relations, which one would think could only be inſerted for Mirth ſake; but where they lie artfully, and there are none of theſe ſhocking Circumſtances in the Account, there is no help for being deceiv'd ſometimes; but I hope to take ſuch Care in the Examination of their Writings, that this will not happen often.

Credulity and Prejudices of the Miſſionaries.

Stature and make of the People,

The Natives of theſe Iſlands are of a middle Stature and well Shap'd, both Men and Women; nor are the Features of any of them, whether Black or White, to be found fault with; ſome of them wear their Hair long, others ſhorter; the *Mahometans* uſually leave but one Lock on their Heads, and ſhave cloſe every where elſe; inſtead of a Cap they tie a Cloth about their Heads, letting the ends hang down behind. The Women tie up their Hair

in

in a Roll on the hinder part of the Head, adorning it with Jewels or ſomething elſe that makes a glittering Shew; and they have alſo Necklaces and Earrings, with Bracelets on their Arms and Legs, and Rings on their Fingers: The more civiliz'd who live among the *Spaniards* or near them, wear a kind of Waſtecoat, and a Cloth about them which reaches below their Knees; and many of them conform entirely to the *Spaniſh* Faſhions. The *Blacks*, and thoſe who live on the Mountains have only a Cloth about their Loins, and the meaner ſort are generally without Shoes or Stockings. The *Chineſe* are Cloath'd after the manner of their Cõuntry, which has been already deſcrib'd, and the *Spaniards* and *Muſtees* retain their own Faſhions.

Way of Sitting and Food.

The Natives who inhabit the Sea Coaſts ſit upon their Legs like other *Indians*, as well at their Meals as at other times: Their uſual Food is boyl'd Rice and Fiſh, ſeldom eating Fleſh but at Feſtivals.

Liquor.

Their uſual Liquor is Water, which they always drink hot; they have alſo Palm Wine and Toddy, drawn from the Palm and Coco-Trees; and they diſtill a Spirit from both of them like Brandy or Arack:

Spirits.

They have alſo a Liquor call'd *Chiliam*, being the Juice of the Sugar Cane boild; they alſo diſtil a Spirit from Rice call'd Arack.

Food of the *Mountaineers*.

The Inhabitants of the Mountains live chiefly on Roots and Fruit, and the fleſh of wild Beaſts which they take in Hunting, or of any Vermin, 'tis ſaid, not applying themſelves at all to ſowing Rice or any other kind of Husbandry.

Diverſions.

The *Spaniards* who keep good Tables uſually eat Fleſh at Noon and Fiſh at Night: The

Muſick. Natives who inhabit the Sea Coaſts, have Plays, Muſick and Dancing much like the *Chineſe*: In their Songs one of them ſings a Verſe and another repeats it to the ſound of

Dancing. a Gong or Metal Drum: Their Dancing is in imitation of a Fight, but all their Motions and Actions are regular; ſometimes they aſſault each other with a Spear, and then retire very gracefully, and their Compoſitions are ſaid to be elegant enough; but their greateſt Diverſion is Cock-fighting.

Bathing. Bathing is very much in uſe amongſt them, which they never neglect neither Morning nor Evening; and this is thought to be one reaſon why they build their Houſes on the Banks of Rivers: Even Lying-in-Women and Children newly Born, 'tis ſaid, are conſtantly dipt in Cold Water, not apprehending any Inconveniency by it; both Men and Women are much given to Smoak Tobacco, and Chew Betel and Arek.

Salutations. They Saluted one another formerly, 'tis ſaid, by pulling off the Cloth that is wrap'd about their Heads; but now they bow their Bodies and bend the Knee, and joyning both Hands together, lift them to their Heads when they wou'd Salute one they have a great Reſpect for.

Addreſs. They ſpeak in the Third Perſon like the *Chineſe*, and ſeldom uſe the words *I* or *You*; nor do they ever ſpeak to their Betters firſt, but wait till they are ſpoke to.

Advantageous Situation for Trade. *Manila* lies ſo equally between the Rich Kingdoms of the Eaſt and Weſt, that it has been eſteem'd the beſt Situation for Trade in the World, eſpecially when the *Molucca Iſlands* were under the ſame Government; then the *Spaniards* might be ſaid to have the beſt ſhare of

of the *Eaſt* as well as *Weſt Indies*: Hither Silver was brought from *New Spain* and *Peru*, Diamonds and other precious Stones from *Golconda*, Cinnamon from *Ceylon*, Pepper from *Sumatra* and *Java*, Cloves and Nutmegs from the *Molucca*'s, Silks from *Bengal*, Camphir from *Borneo*, *Benjamin* and Ivory from *Cambogia*, Silks and *China* Ware from *China*; and formerly there came every Year from *Japan* two or three Ships freighted with Silver, Amber, Silks, Cabinets and other varniſh'd Ware in exchange for Hides, Wax, and the Fruits of the Country: And two Veſſels ſailing Yearly to *Acapulco* in *New Spain* loaded with the Riches of the Eaſt, return'd as they do at this Day freighted with Silver, and make Four Hundred *per Cent.* Profit; nor is there a Soil in the World that produces greater Plenty of all things neceſſary for Life, as appears by the multitude of Inhabitants that are to be found in the Woods and Mountains, and are ſubſiſted only by the Fruits of the Earth and the Veniſon they take.

Trade.

Fruitfulneſs.

Populous.

Nor can any Country in the World appear more Beautiful, there is a perpetual Verdure, Buds, Bloſſoms and Fruit are found upon the Trees all the Year round, as well on the Mountains as Gardens that are Cultivated.

But to be a little more particular; theſe Iſlands abound in Pearls, Ambergreece, Cotton and Civet, and are rich in Gold Mines; and tho' they are ſeldom or never wrought, either through the Lazineſs of the *Spaniards*, or becauſe they are in poſſeſſion of the *Mountaineers*, with whom they have little Commerce, yet vaſt Quantities of Gold are waſh'd down from the Hills by the Rains, and found mixt with the Sand of their Rivers.

Pearls, Amber-greece, Gold, Civet.

There

There are alſo Mines of other Metals, and excellent Load-Stone found here; and ſuch Numbers of wild Buffaloes there are in this Country, that a good Huntſman on Horſe-back arm'd with a Spear, will kill Ten or Twenty in a Day: The *Spaniards* take them for their Skins, which they ſell to the *Chineſe*; and they ſerve the *Mountaineers* for their Food. Their Woods alſo abound with a Deer, wild Hogs, and Goats, the laſt are ſo plentiful in one of theſe Iſlands, that the *Spaniards* gave it the Name of *Cabras*. They have alſo imported from *New Spain*, *China* and *Japan*, Horſes and Cows, which are conſiderably multiply'd; but the Sheep they brought over come to nothing, which is thought to proceed from the moiſture of the Earth and the heat of the Climate.

Buffaloes.

Deer, Hogs, Goats.

Horſes, Cows, few Sheep

They have ſuch abundance of Honey-combs that Wax is exceeding cheap; the Natives make Candles of it, and do not uſe Lamps like other *Aſiaticks*.

Honey and Wax.

They have ſeveral kinds of Bees, thoſe they call *Pocoytan* are bigger than ours in *Europe*, and make their Combs full four Spans in length, and proportionably in breadth, under the Boughs of high Trees, and ſometimes ſix or ſeven in the ſame Place, which continue whole notwithſtanding the heavy Rains that fall there: Thoſe call'd *Liquam* are as big as thoſe of *Europe*, and make their Combs in Hollow Trees: Another ſort of little ones no bigger than Flies, call'd *Locbt*, have no Sting; but make ſour Honey and black Wax, and Thieve from the others: There is another ſort they call *Camomo*, which like thoſe call'd *Pocoytan*, ſettle upon high Trees. As to Gums, the Trunks of their Trees put out ſeveral

Bees.

Gums.

ſeveral ſorts all the Year; one kind, which is the commoneſt, by the *Spaniards* call'd *Brea*, is us'd inſtead of Pitch; of the others, ſome are Medicinal, others Odoriferous, and others for other uſes: There is ſuch vaſt Plenty of them, that not only the Trees but the Ground is cover'd with them; and there are Plants that have it on their Leaves in the Months of *April* and *May*.

In theſe Iſlands are Monkies and Baboons of a monſtrous Bigneſs, and 'tis ſaid, they will defend themſelves if attack'd by Men; ſome of them go upon two Feet. When they can find no Fruit in the Mountains, they go down to the Sea to catch Crabs, Oyſters, *&c.* and that the Oyſter may not cloſe and catch their Paws, they firſt put in a Stone to prevent it ſhutting cloſe: They take Crabs by putting their Tail in the Holes where they lye, and when the Crab lays hold of it they draw him out. There are great multitudes of Civet Cats; and if their Civet is not taken away every Month, they receive ſo great a Heat from it that they tumble about upon the Ground till the Bladder breaks, which eaſes them of their Pain. Here is found alſo a Cat of a Fox Colour, with Wings like a Bat; by the help of which, 'tis ſaid, they will leap from Tree to Tree above ſeven Yards diſtance.

Monkies and Baboons. Prey upon Fiſh. Civet Cats. Flying Cats.

They have a Creature call'd *Mago* in the Iſland of *Leyte*, which is like a Mouſe, only the Head is twice as big as the Body.

Mago.

Serpents of a prodigious Bigneſs are found here; one ſort of them call'd *Ibitin*, 'tis ſaid, will hang themſelves by the Tail on the Arm of a Tree, and draw in a Deer, wild Boar,

Serpents.

or

or a Man into its Mouth as they paſs by, and ſwallow them whole; after which he winds himſelf round the Tree while he has digeſted his Prey: And the good Father who relates this Story, acquaints us, that the *Spaniards* told him, the only defence againſt them was to break the Air between the Man and the Serpent, which he thinks is very Rational; for by that means thoſe Magnetick or Attracting Particles ſpread in that diſtance would be diſpers'd; but whoever can digeſt Stories of this kind, had need have the Faith, or rather Credulity of a Miſſionary. There is another kind of Snake call'd *Aſangua*, which eats nothing but Hens; they have another call'd *Olopong*, which is exceeding Venomous; but the biggeſt of them are call'd *Boles*, which ſometimes are 20 or 30 Spans long.

Iguana. There is another Creature which devours Poultry, and is call'd *Ignana*, it is like an Alligator, the Skin purple, ſpeckled with yellow Spots, the Tongue cloven, but the Feet cloſe, with Claws; tho' a Land Creature it paſſes over Rivers ſwiftly: The *Indians* and ſome *Spaniards* eat it, and ſay the Fleſh taſtes much like that of a Tortoiſe.

Croco-diles. As for the Crocodiles of theſe Iſlands, the Fathers tell us, the Females are extraordinary Fruitful ſo as to bring Fifty Crocodiles at a time; and the Rivers and Lakes would be full of them in a very ſhort time, to the great damage of Mankind, if they did not devour their own Brood; but only thoſe few eſcape the Monſter that take a different Way: They tell us further, that theſe Crocodiles have no Paſſage for Excrements, but vomit up what remains in their Stomachs after Digeſtion:

Thus

Thus the Meat continues there a long Time, and the Creature is not Hungry every Day; which if they were, they could not be fed without the utter Ruin of infinite numbers of Men and Beasts; which our Missionary looks upon to be very Providential. In some of them that have been open'd, there has been found Mens Bones and Skulls, and Stones, which the *Indians* say they swallow to pave their Stomachs. The Female lays her Eggs out of the Water that they may Hatch; they are twice as big as a Goose Egg, white and as hard as a Stone; the Yolk in them is but small, like that of the Tortoise's Egg: The *Spaniards* as well as *Indians* eat the young Crocodiles.

Alligators.

There is another Species of Crocodiles found in the Lakes, generally call'd Alligators; the difference between them and the Crocodiles, the same Father tells us, is that they have no Tongue; and for want of it can make no Noise or Swallow in the Water, and therefore they Eat their Prey on the Banks; it is said to be a sure Defence against them, to carry the Fruit *Bonga* about one, which is also a Preservative against Witchcraft, if we have any Faith in the Missionaries: In the Seas of *Mindanao* and *Xolo*, there are abundance of large Whales and Sea-Horses, like those on the Land; but without Feet or Tail.

Bonga.

Whales, Sea-Horses.

There are two sorts of Tortoises found in these Seas, the great ones are eaten and their Flesh tasts like Beef; but the Shell is not valued, the Flesh of the lesser sort is not eaten, but the Shell is good for several Uses, some of them are an antidote against Poyson, 'tis said.

Tortoises

Leaves turn'd into Inſects.

But there is one thing very extraordinary which the Miſſionaries relate, namely, that there are ſome Trees in the *Philippines*, whoſe Leaves become living Creatures, with Wings, Feet and Tail and remain after this Metamorphoſis of the ſame Colour and Shape as the other Leaves; of this ſome Fathers pretend to have been Eye-Witneſſes, but another ingeniouſly acknowledges it is more probable, that theſe Creatures proceed from a Worm which is hatcht in the Leaves.

Parrots, Cocatoes, Turkies none, Camboxa Hen.

In theſe Iſlands are found ſeveral ſorts of Parrots and white Cocatoes, ſomething larger than a Parrot, with a tuft of Feathers on their Heads. The Turkeys the *Spaniards* carry'd to the *Philippines* would not live, but they have a Hen call'd Camboxa, whoſe Legs are ſo ſhort that their Wings trail on the Ground. They have a Fowl alſo of another ſort called *Xolo*, which hath long Legs and eats as well as a Turkey; and beſides the common Hens they have another ſort which have black Fleſh and Bones, but are well taſted. They have great Plenty of Fiſh about theſe Iſlands, particularly one, which the *Spaniards* call *Peremuger* or Woman-Fiſh, from its having Breaſts and Secret Parts like a Woman, and there is ſometimes ſeen a Sword-Fiſh Fifteen Foot long in theſe Seas.

Black Fowls.

Women-Fiſh, Sword-Fiſh.

Tavan.

The Bird call'd Tavan is a black Sea Fowl, ſomething leſs than a Hen, and has a long Neck; it lays its Eggs in the Sand by the Sea ſide, Forty or Fifty in a Trench, and then covers them, and they are Hatcht by the Heat of the Sand: Their Eggs are as big as a Gooſe's Egg, and but very little White in them; when the Chickens are Hatcht the Yolk appears whole and ſweet, and the *Spaniards*

ards often Eat the Chickens and the Yolk of the Eggs together in the ſame Diſh. The Chickens feed on the Yolk till they have Strength to break through the Sand; and then the Hen who keeps near the Neſt calls them out: People go in ſearch of theſe Neſts along the Shore, and wherever they find the Sand thrown up they open it, and ſometimes diſcover Eggs and ſometimes Chickens, which are either of them very good Food. There are alſo a kind of Turtle-Doves, Grey on the Back and White on the Breaſt, and in the middle a Red Spot like a Wound with the freſh Blood upon it: They have a Bird alſo call'd Colin, Black and Aſh colour'd, as big as a Black Bird; which has no Feathers on the Head, but inſtead of it a Crown of Fleſh. They have alſo the Bird Saligan, which builds her Neſt on the ſides of Rocks, as the Swallows do againſt a Wall, and theſe are the delicious Bird-Neſts ſo much eſteem'd. The Green Bird call'd Herrero is as big as a Hen, and has ſo large and hard a Beak, that it will make a Hole in the Body of a Tree to build its Neſt in; and from the Noiſe it makes at this Work the *Spaniards* gave it this Name *Herrero* or Carpenter. Another Bird we are told of call'd *Colo-Colo*, black and almoſt as big as an Eagle, ſaid to be half Fiſh and half Bird, which flies and preys upon Fiſh; which ſeems too much a Monſter to depend on the Relation. There are abundance of Peacocks in the Iſland of *Calamianes*; but there are no Pheaſants or Partridges in the Iſlands: Heathcocks 'tis ſaid there are, which are very good Food; and Quails half as big as ours, which have a red Beak and Feet; and in all the Iſlands there are green Birds called *Volanoes*.

Doves. Colin. Saligan. Birdneſts. Herrero. Colo-Colo. Peacocks. No Pheaſants or Partridges. Heathcocks. Quails.

Santer. One of their moſt valuable Fruits is called *Santer*, and grows wild in the Woods; it is in Bigneſs, Shape, and Colour like a ripe Peach, and has five Kernels like the Seeds of an Orange: The *Spaniards* preſerve it in the ſame manner they do Quinces, and it is good pickled with Vinegar when it is half ripe: The Tree is like the Walnut, but has large Leaves which are Medicinal. They have another Magol. Fruit ſomewhat bigger, called *Magol*, downy like a Peach, and of the Colour of an Orange, but it is hard to be digeſted, and not well taſted: The Tree is as tall as a Pear-Tree, and has thick Boughs and large Leaves, like the Laurel; the Wood is little inferior to Ebony. Mangoes, Durion. They have alſo Mangoes, Durions, and moſt other *Indian* Fruits. They have no Olives, but a Fruit called *Paxo's*, which differ but little from them. Oranges of ſeveral kinds there are, different from thoſe of *Europe* and bigger; and they have both great and ſmall Lemons Fruits of *America*. which are generally ſweet: Here are alſo introduc'd ſeveral of the Fruits of *New Spain*; but the moſt profitable Trees are their Palm-Trees, wherein the Eſtates of the great Men of the *Philippine Iſlands* chiefly conſiſt; and among theſe they reckon 40 ſeveral Kinds, Palm- the principal whereof is the Sago-Tree already deſcrib'd: Trees. The ſecond ſort of Palm-Trees are thoſe that yield Wine; theſe ſeldom grow big enough to be call'd Trees, and are generally found in Salt Water Marſhes; the Fruit is like the Date, but never comes to Maturity becauſe they cut off the Boughs as ſoon as it Bloſſoms, that the Liquor may run into the Veſſels they place under them: The Leaves of theſe Trees interwoven with ſmall Canes, ſerve to cover the Roofs of their Houſes.

Houſes. Of the Wine they draw from the Palm and Coco-Trees they make Vinegar when it is ſtale; and draw an Oil alſo from the Coco-nut: Another ſort of theſe Palm-Trees is call'd *Ynola*, which furniſhes them with a kind of Wooll to make Quilts and Pillows, and with a black Thread call'd *Jona*, of which they make Cables for Ships; its Threads in length and thickneſs are like Hemp, and will laſt longer in Sea Water: Of the Leaves of any of the Palm-Trees they make Hats, and Mats for Rooms, Sails for their Shipping and Covering for their Houſes, as has been hinted already; and put them to ſeveral other uſes.

The Tamarinds or Sampalos are a wild Fruit, and grow in Cods like green Peaſe; they have a ſharp Taſte, and are frequently preſerv'd with Sugar; nothing is wholeſomer, or better allays the Thirſt in a Fever. The Tree is tall and thick, the Leaves ſmall, and the Wood ſerves for the ſame uſes Ebony does. Tamarinds.

Theſe Iſlands alſo produce Caſſia; the Tree is not ſo large as the Tamarind but has much thicker Boughs; the Leaves are of a beautiful green, and bigger than thoſe of the Pear-Tree; and being boil'd with the Bloſſoms in the nature of a Conſerve, work the ſame effect as the Fruit, and are leſs Nauſeous; alſo the young Fruit made into a Conſerve is ſafe, and a good Laxative: The Mountains ſo abound with this Fruit, that in *May* and *June* they fat their Hogs with it, eſpecially in the Iſland of *Mindanao*. Caſſia.

They have Timber in their Mountains fit for building either Ships or Houſes; among the reſt they have black Ebony and red Blayong Timber. Ebony.

Calambac. Blayong. There is alſo the Calambac which has an Aromatick Bark, and ſeveral ſorts of

Dying Wood. Wood which ſerve for Dying; and one ſo

Hard Wood. hard that it cannot be cut without a Saw and Water, as Marble is; and therefore the *Portugueſe* call it *Ferro* or the Iron-Tree: On the Mountains of *Manila* there are alſo abundance of Baſtard Nutmeg-Trees, of which no uſe is made.

Cacao-Plant. The Cacao Plant which has been brought hither from *New Spain*, increaſes ſo that they have no occaſion to import it from *America*, but it is not quite ſo good: They have alſo

Cinnamon. ſome Cinnamon, but not comparable to that of *Ceylon*.

Water-Tree. There is alſo the Tree *Amet*, from whence the Natives draw Water by cutting a Hole in it: and there is alſo a kind of Cane, by the

Cane. *Spaniards* called *Vaxuco*, which if cut yields fair Water enough for a Draught, of which there is Plenty in the Mountains, where Water is moſt wanted: It uſually creeps up to the tops of Trees, and winds about them like Ivy; but there is ſome of it very ſtrait, of which they make Pikes and Halberts, and the Royal Armory at *Manila* is furniſh'd with ſuch. In

Plantains. theſe Iſlands there is alſo plenty of Plantains, of which Fruit it is held by ſome, that *Adam* eat when he fell; the Leaves are ſo long and broad that two of them, one of the Fathers obſerves, will almoſt make a Cloak. The *Indians* plant them about their Houſes, not only for the Shade of the Leaves, but they ſerve them for ſeveral domeſtick Uſes, namely, inſtead of Napkins, Plates, *&c.* of the Fruit they often make Vinegar; the beſt of them are called *Tundques*, which are a Span and an half long and as thick as a Man's Arm; theſe

they

they eat roaſted with Wine and Cinnamon. There are ſeveral other ſorts of Plantains, of which thoſe they call *Dedoes de Dama*, or *Lady's Fingers*, are very good; an hundred, and ſometimes two hundred of theſe Plantains hang by one Twig, ſo that they are forc'd to prop them up.

Here is alſo Plenty of Sugar-Canes, Ginger, Indico and Tobacco, and Potatoes, which are very nouriſhing to the *Indians*, and much valued by the *Spaniards*; and theſe they have of ſeveral Kinds, as the *Camotes*, which look like great Radiſhes, and have a pleaſant Taſt and Smell. The *Glabis* are like great Pine-Apple-Nuts, and boil'd ſerve the *Indians* inſtead of Bread, and the *Spaniards* inſtead of Turneps. The *Ubis* is as big as a Pompion, and the Plant like Ivy, and there is ſuch vaſt Plenty of all kinds of Roots throughout the Iſlands, that many thouſands of the Natives live chiefly upon them: nor are Garlick and Onions wanting. *Pienna's*, or Pine-Apples, by the *Portugueſe* called *Anana's*, which are one of the fineſt Fruits of the Eaſt, are alſo found here; but they are accounted Feveriſh: It is ſaid that a Knife ſtuck into one of them half an Hour will loſe its Temper; but I never knew the Experiment made, and therefore will not anſwer for the Truth of it.

Sugar-Canes.

Camotes.

Glabis.

Ubis.

Pine Apples.

There are abundance of Odoriferous Herbs and Flowers in theſe Iſlands, which grow there naturally without any Labour; nor do the Natives endeavour to cultivate or improve them, any more than the *Spaniards*; ſo that the Gardens are not ſo fine as in *Europe*. Amongſt their Flowers the *Zamaga* is one of the fineſt, 'tis like a little white Roſe, with three rows of Leaves, and much ſweeter than Jaſſamin.

Flowers and Herbs

Gardens.

Jaſſamin. The *Daſa* has an Aromatick Root, and the Fields are full of it. The *Tala* alſo is an odoriferous Herb and very fragrant.

Medicinal Herbs. As for Medicinal Herbs no Country abounds with them more than the *Philippines*; for beſides Sage, St. Mary's Wort, Baum, Houſeleek, and others known in *Europe*, they have many peculiar to this Country. The Herb call'd *Del Pollo*, is like Purſlane, and grows every where; they have given it this Name becauſe in a very ſhort time it cures any Wounds their Game-Cocks receive. *Panſipan* is a taller Herb with a white Flower like the Bean-Bloſſom, which being pounded and laid on a Wound, ſoon draws out any Poyſon, and cleanſes all Corruption. There is alſo the Herb *Del Sapo*, and many others of great Virtue in the Iſlands of *Mindanao* and *Xolo*; one of them is uſed for the ſame Purpoſes as the *Turks* do Opium, to ſuſpend the Uſe of their Reaſon and make them void of Fear when they engage an Enemy; and the credulous Miſſionaries really believe as they are told, that the Wounds of thoſe that have taken it will not bleed. We have the ſame Authority for two other wonderful Herbs ſaid to be found here, one of which apply'd to the Reins makes a Man inſenſible of Wearineſs; and the other held in the Mouth prevents fainting, and give ſuch Vigour, that a Man may travel two Days without eating.

Poyſonous Herbs. Theſe Iſlands being hot and moiſt produce abundance of Venomous Creatures, as the Soil does Poyſonous Herbs and Flowers, which do not only kill thoſe that touch or taſte them, but ſo infect the Air, that many People dye in the time of their bloſſoming: On the contrary, theſe Iſlands are well furniſh'd with Antidotes,

Antidotes, particularly the *Bezoar* Stone, which is found in the Belly of a Creature much like a Deer; and the Root *Dilao*, which is like Ginger, and heals Wounds made by any Venomous Beaſt, being bruis'd and boil'd with Oil of Cocoes. Antidotes.

The Herb call'd by the *Spaniards Culabras*, or Snake-Herb, the Fathers tell us, has ſuch Vertue, that a Snake cut in two, will heal and join it ſelf together again with it; and the like Vertue is aſcrib'd to a Wood call'd *Docton*, but this ſeems to want Confirmation. Snake-Herb.

The Tree *Camandag* is ſo Venomous, that the Pilchards eating the Leaves which fall into the Sea dye; as will the Perſons who eat the Poyſon'd Fiſh. The Liquor which flows from the Trunk of this Tree ſerves theſe People to poyſon the Points of their Darts which they blow through the Trunks abovemention'd: The very ſhadow of the Tree is ſo deſtructive, that as far as it reaches no Herb or Graſs grows; and if tranſplanted, it kills all the other Plants it ſtands near, except a ſmall Shrub which is an Antidote againſt it, and always with it; a bit of a Twig of this Shrub, or a Leaf carry'd in a Man's Mouth, is ſaid to be a Security againſt the Venom of the Tree, and therefore the *Indians* are never without it.

The *Maka Bukay*, which ſignifies the Giver of Life, is a kind of Ivy which twines about any Tree, and grows to the thickneſs of a Man's Finger; it has long Shoots like Vine Branches, of which the *Indians* make Bracelets; and eſteem them a Preſervative againſt Poyſon. There are many other Trees and Plants of extraordinary Vertue in theſe Iſlands; of which *George Carell*, a *German* Apothecary Giver of Life.

to the College of Jeſuits at *Manila*, has given a Deſcription in Two Volumes in *Folio*. Among others there is the Senſitive Plant, in all reſpects like a Colewort, which growing out of a Rock avoids the Touch and retires under Water: There is another that grows on St. *Peter's Hill* about *Manila*, which is not very tall, and has little Leaves, which when ever it is touch'd, draws back and cloſes all its Leaves together; for which Reaſon the *Spaniards* call it *la Vergin coſa*, that is the Baſhful.

A Plant good againſt all Diſtempers, particularly an Antidote againſt Poyſon.

There grows near *Catbalagan* in the Iſland of *Samar*, a Plant of a ſurprizing Vertue, diſcover'd by the Fathers of the Society, as they tell us, of late Years: The *Dutch* have alſo ſome knowledge of it, and 'tis ſaid, will give double the quantity of Gold for it. The Plant is like Ivy, and twines about any Tree it grows near: The Fruit which grows out of the Knots and Leaves reſembles a Melocotoon in bigneſs and colour, and within has eight, ten or ſixteen Kernels as big as a Hazle-nut, each Green and Yellow, which when ripe, drop out of themſelves.

The uſual Doſe given of it is the weight of half a Royal, that is, the 16th part of an Ounce, powder'd and mix'd in Wine or Water; if it has no Effect the firſt time, the Doſe is repeated, and is a powerful Antidote againſt any Poyſon, either of Venomous Herbs or Darts which are us'd by the Natives of *Macaſſar*, *Borneo*, and the *Philippines*: The Fathers alſo, if we have Faith to believe them, aſſure us, that it is not only a Preſervative againſt Poyſon, but deſtroys him that deſigns to Poyſon or Deſtroy another. This is ſo certain, ſays my Credulous Author, that

F. *Alexius* a Jeſuit, having one of theſe Nuts he found accidentally in his Pocket, and an *Indian* coming to Poyſon him with a Venomous Herb, inſtead of doing the Father any harm, he himſelf dropt down in his ſight; and inquiring into the occaſion of this Accident, the *Indians* aſſur'd him this was uſual, being very well acquainted with the Vertue of the Herb; and it is not only an Antidote againſt Poyſon, but good againſt the Cholick and Windy Diſtempers, being drank in Wine: It alſo takes away all Pains in the Belly and Stomach, is a Remedy againſt Convulſions, helps Women in Labour, but if apply'd before the Time, it will cauſe Miſcarriage; It is good againſt Tertian and Quartan Agues, given when the Fit comes on, and being apply'd to Wounds, ſtops Bleeding either whole or in powder; it helps Catars, Tooth-Aches and Pains in the Gums, and worn about one it is good againſt Witchcraft, and according to the Fathers, has many more Vertues; in ſhort, like a Mountebank's Receipt it is good for every thing, and perhaps is good for nothing, or not half what is pretended.

The Orange, Lemon, and ſeveral other Trees bear twice a Year: If they plant a Sprig, within a Year it becomes a Tree and bears Fruit; and therefore without any Hyperbole, ſays our Author, I may affirm, that I never ſaw ſuch ſuch a Verdant Soil, nor Woods full of ſuch old and thick Trees, nor Trees that yield more Suſtenance to Man in any part of the World.

CHAP. X.

Treats of the Language, Government and Forces of the Reſpective Nations which inhabit the Philippines.

Language. THE moſt Univerſal Language in the *Philippines*, as well as in the reſt of the *Oriental Iſlands* within the Straits of *Malacca*, is the *Malayan* Tongue. The *Spaniſh* and *Chineſe* Colonies no doubt ſpeak the Language of their Reſpective Countries, and that of the *Blacks* probably is a Dialect of the *Malabar* or *Jentoe*, ſpoke in the Peninſula of *India* from whence they came; but the *Spaniards* have ſo little Commerce with this People, that the Father Miſſionaries give us no other account of their Language than that they Writing. cannot tell what to make of it: Nor do we hear of any Writing amongſt them; but the Tawny Nations that inhabit the Plains and the Sea Coaſts, the Miſſionaries inform us, Write upon Paper, where it is to be had, and in other Places on long Coco Leaves, or the ſmooth part of the Cane with an Iron Pencil, beginning at the bottom and Writing upwards, placing the firſt Line on the Left Hand and proceeding towards the Right.

Mechanicks. The *Chineſe* ſeem to be the only Mechanicks amongſt them: In that Suburb where they live in *Manila*, are found all ſorts of Workmen and Trades, while the *Spaniards* and *Indians* ſeldom apply themſelves to any Buſineſs but when Neceſſity compels them. In the Speculative Sciences the Natives have but little Knowledge, and particularly are ſo Ignorant in Aſtronomy, that if an Eclipſe happen they beat

upon their Drums and Brazen Veſſels like ſome of their Neighbours, to frighten away the Dragon that would devour the Sun and Moon.

As to the Civil Government of theſe Iſlands, the *Spaniards* have a Viceroy or Captain General, who keeps his Court in the City of *Manila*: This is one of the moſt profitable Poſts belonging to the *Spaniſh* Monarchy, and would be deſir'd by moſt of the Grandees if it was not at ſo great a diſtance from *Europe*; he has under him Two and Twenty Alcades or Governors of Towns and Provinces, two whereof reſide in the City of *Manila*, the Government of the *Europeans* being committed to one, and that of the *Aſiaticks* to another: There is alſo a Tribunal of Three or Four Judges, in which the Captain General preſides, but has no Voice; and where the Opinions are equal, he appoints ſome Doctor to give the caſting Vote: Theſe Judges as well as the Solliciror for the Crown have their Places for Life, and cannot be turn'd out by the Viceroy; but all Military Employments are in his Gift, and he appoints the ſeveral Alcades or Governors of Provinces under him: He has the Nomination alſo of the Captains of the *Galeons* which ſail every Year to *New Spain*, which Poſt alone is worth 50,000 Crowns a Year: He keeps a Garriſon of about eight Hundred Soldiers in the City, and has three or four Thouſand more under his Command in other parts of the Country, whoſe Pay is two Pieces of Eight and fifty Pounds of Rice a Month *per* Man. Civil Government

When a Captain General is recall'd, Proclamation is made for all Perſons to come in and exhibit their Complaints againſt him for ſixty

ſixty Days, and he undergoes a ſevere Tryal, the Succeſſor frequently being his Judge; and the preceding Governor, when his Tryal is over is ſent back to *Spain* with an Account of his Conduct and the Proceedings againſt him.

Spiritual Government, Archbiſhops and Biſhops.

As to the Eccleſiaſtical Government, there is an Archbiſhop at *Manila* elected by the King, who determines all Appeals from his Suffragan Biſhops, as well as all Matters in his own Dioceſs; but there lies an Appeal from him to the Pope's Delegate, who reſides in one of the *Philippine Iſlands*. The Archbiſhop has Six Thouſand Pieces of Eight *per Annum* from the Crown, and the Biſhops of *Sibu*, *Camerines* and *Caguayan* Five Thouſand. Beſides theſe, there reſides at *Manila* a Titular Biſhop or Coadjutor, who aſſiſts in the firſt vacant Church, that there may be no Intermiſſion in the Cure of Souls, during Six Years, before a new Prelate can come. As for the Inquiſition, there is a Commiſſary appointed by the Court of Inquiſition at *Mexico*.

Chineſe.

The *Chineſs* had formerly the Dominion of moſt part of the Sea-Coaſts, as has been hinted already, but they abandoned theſe Iſlands either becauſe they were at too great a Diſtance from them, or that they found it very chargeable maintaining them; however, ſuch Numbers of *Chineſe* were left behind that there were found no leſs than Forty Thouſand in and about the City of *Manila* ſince the *Spaniards* arriv'd there, who ſometimes contended with them for the Sovereignty; whereupon the *Spaniards* having compell'd them to ſubmit, baniſh'd all *Chineſe* the Iſland, except Three or four Thouſand, whom they ſuffered to remain there on account of their uſefulneſs

to

to the Government, theſe being the only Mechanicks and Artiſans in the Country, and without whom they could hardly poſſibly ſubſiſt: and the *Spaniards*, tho' the moſt bigotted People in the World, ſuffer them to profeſs their Religion openly at *Manila*, rather than be without them; which is a Favour they do not uſually grant in their Colonies. There is an Alcade and other *Spaniſh* Officers appointed over them, whoſe Salary they are oblig'd to pay: and beſides ſeveral other Duties and Taxes to the Crown of *Spain*, they pay no leſs than Ten Thouſand Pieces of Eight *per An.* only for the Liberty of Gaming ſome few Days at the beginning of every New Year. Gaming.

Their uſual Game is called *Metua*, which is no more than Even and Odd, a ſmall heap of Money is laid down, and a Peſon gueſſes whether the Number laid down is even or odd; if he gueſſes right he wins the Heap, if not he anſwers ſo much. The *Spaniards* do not ſuffer them to remain in any Chriſtian Houſe in the Night-time, nor to have any Light or Fire in their own after it is dark. This People, 'tis obſerved, are much given to Sodomy, nor did they apprehend it to be any Crime till they were made ſenſible of it by the Puniſhments inflicted on them. *Chineſe* kept in Subjection. Sodomy.

In all the *Philippine Iſlands* there are about Two Hundred and Fifty Thouſand Souls ſubject to the Crown of *Spain*; and yet theſe, it is computed, do not amount to the Twelfth part of the People who inhabit the *Philippines*. The *Spaniards* exact a Duty of Ten Royals *per An.* from every Maſter of a Family under their Government, and from every ſingle Man Five Royals, who is above Eighteen and under Sixty Years of Age; as 'tis ſaid they do alſo from Number of People in theſe Iſlands.

from every Maid who is upwards of Twenty-Four and under Fifty Years of Age: and the *Spaniards* parcel out their Territories in little Diſtricts among the Great Men of the Iſlands, who alſo exact further Duties from the Subject, and make their Yoke ſit heavy upon them.

As there is no Writing there can be no Records which may inform us what was the Antient Government of the Inhabitants of theſe Iſlands: however, the *Spaniards* pretend to tell us, that they firſt came over under ſeveral Captains and Leaders, and that every one retain'd the Government of his own People, and were never ſubject to one ſole Monarch; and this indeed may reaſonably be ſuppoſed, becauſe every Mountain almoſt is poſſeſt by a particular Tribe, which has a Governor of its own independant on the reſt, and that they frequently make War upon one another to this Day.

Laws and Cuſtoms among the Nations.

But however Savage the *Spaniſh* Miſſionaries may have repreſented the Natives, they are not however, according to their own Confeſſion, without Laws and Cuſtoms which may deſerve the Imitation of other Nations: And firſt, They enjoin that the profoundeſt Reſpect and Submiſſion be paid to Parents and Governors; and ſo tender they are in the Caſe of Life, that Theft is only puniſhed by Fine or Impriſonment. The Eldeſt Son ſucceeds to the Father's Honour and Eſtate, and where there are no Sons his Effects are divided among the Daughters. When they Swear it is before ſome wild Beaſt or a lighted Torch, wiſhing they may be devoured by ſuch Beaſts, or conſumed like the Torch, if they do not perform what they ſtipulate for.

There

There are a great Number of Slaves amongſt them, who become ſo by their Poverty; for when any Perſon is unable to pay his Creditor, he is oblig'd to be his Slave till the Debt is paid; nor is it uncommon with them to ſell their Children when they are in any Diſtreſs: They make Slaves alſo of all Priſoners they take in the Wars: The Great Men alſo have their Vaſſals, to whom they aſſign certain portions of Land for their Subſiſtance; and theſe are allow'd to live with their Families in their own Houſes, and only cultivate their Lords Lands, and do other Services in Husbandry at certain Seaſons for them; which has ſome Reſemblance to the antient Tenure of Villenage in this part of the World. Slaves.

The Arms of the Natives are a Bow and Arrows, and Launce headed with Iron, or Wood hardened in the Fire; they have alſo broad Daggers with two Edges; and Trunks through which they ſhoot little poyſoned Darts, and the ſlighteſt Wounds given by theſe Darts are mortal, if there be not ſome immediate Application made: They have alſo a long narrow Shield for their Defence, and a Helmet, and ſome ſay, Back and Breaſt; but theſe are made only of Cane cover'd with a Buffalo's Hide, to defend them from the little poyſon'd Darts. Arms.

The Blacks of the Mountains, the Miſſionaries tell us, will never ſubmit to the Government of the *Spaniards*, and have hardly any Commerce with them, but chuſe to continue in their barbarous Cuſtoms, out of a fooliſh Love of Liberty, ſay the Miſſionaries, and are ſuch Enemies to the *Spaniards*, that if they happen to kill one, they invite all their Family to rejoice for Three Days ſucceſſively, drink- Blacks ſtill a free People.

drinking out of his Skull while the Entertainment laſts.

Nor can the *Spaniards* much complain of theſe Acts of Hoſtility, when they acknowledge they make Slaves of all the Blacks that fall into their hands: But tho' the *Spaniards* have no Commerce directly with the Mountaineers, yet it ſeems they have ſome Intercourſe with them by means of the *Indian* Nations who inhabit the Flat Country; for to theſe the *Spaniards* ſell Tobacco and ſeveral other things; for which the Blacks exchange their Gold, Bees Wax, *&c.*

CHAP. XI.

Treats of the Religion, Marriages, and Funeral Rites obſerv'd by the Inhabitants of the Philippines.

Antient Government. Religion.

THERE can be nothing recorded in Writing either of the Religion or Government of the Firſt Inhabitants of theſe Iſlands; but they retain ſome Traditions in their Songs concerning the Genealogy and Heroick Acts of their Gods, or antient Heroes. By theſe it appears they worſhip'd one Supream Being, the Maker or Father of all their ſubordinate Deities: They ador'd alſo Birds and Beaſts, like the *Egyptians*; and the Sun and Moon, like the *Aſſyrians*; and indeed there is not a Rock, Stone, Promontory or River, but what they Sacrifice to; or any old Tree to which they do not pay Divine Honours, inſomuch that it is look'd upon as a kind of Sacrilege to cut them down on any Account whatſoever. This Superſtition ſtill prevails

vails ſo far amongſt the moſt civiliz'd of the People, that no Arguments will prevail with them to cut down a certain great old Tree called *Balette*, whoſe Leaves are like thoſe of a Cheſnut-Tree, and its Bark good for Wounds; or ſome antient tall Canes, vainly believing the Souls of their Anceſtors dwell in them, and that the cutting of thoſe Trees or Canes would put them to Pain; which part of their Superſtition being ſo exactly agreeable to that of ſome of their Neighbours on the Continent, ſhews from whence they are deriv'd. They worſhip alſo their Fathers, Grand-fathers and Great Grand-fathers, like the *Chineſe*; which is not at all to be wonder'd at, when that Nation ſo long poſſeſs'd great part of the Country.

There were anciently no Temples amongſt them, but they had certain Caves wherein they plac'd thoſe Idols to which they offer'd Sacrifice, which was done by the Mediation of their Prieſts: Some young handſome Girl giving the firſt Stroke to the Victim with a Spear, which being ſlain was cut in Pieces, dreſs'd and eat in a reverential Manner. They were ſo ſuperſtitious, if we may believe the Miſſionaries, that if a Snake was found on their Cloaths they would never wear them again; and upon a Snake's croſſing the Way, they would return home again, whatever Buſineſs they were going about. We are told alſo, that they determined every Thing of Importance by caſting Lots. Temples. Superſtition.

Upon a Marriage the Woman hath no Fortune, but the Husband pays a Sum of Money to the Father or neareſt Relations for his Wife: And the Marriage is celebrated by a Prieſteſs: They are both obliged to eat out Marriages

of one Diſh, ſignifying that they are to run the ſame Fortune, and partake of the ſame Joys and Sorrows; and having ſacrificed ſome Beaſt, afterwards an Entertainment is made as uſual in other Countries. They always marry in their own Tribe or Caſt, and the neareſt of their Kindred, excepting the firſt Degree. Divorces are allow'd on either Side, but Poligamy is not allow'd among ſome of them, unleſs they have no Children, and then the Man may take his Slave to his Bed; but ſome other of the *Indian* Nations allow two or more Wives, and the Children born of the firſt have a double Portion.

Some of the *Indians* in theſe Iſlands have no other Ceremony at their Weddings than joining of Hands before their Parents or Friends.

As to that Part of the Country which are *Mahometan*, they allow a Plurality of Women, as in other *Mahometan* Countries.

Names. The Mothers give their Children their Names, and they are generally taken from ſome Circumſtance of their Birth; as for Inſtance, *Malivag*, which ſignifies *difficult*, becauſe it was brought into the World with Difficulty. *Malacca's*, that is *ſtrong*, becauſe it appears ſuch at the Birth. At other Times they give it the Name of the firſt Thing that occurs, as *Dama*, the Name of an *Herb*; and by this only Name they are known 'till they are married: Then the firſt Son or Daughter gives the Name to its Parents, as *Amani-Malivag*, *Immani-Malaca's*; that is the Father of *Malivag*; the Mother of *Malaca's*. The Difference between the Names of Men and Women conſiſts in the Addition of the Syllable *In*; as for Inſtance *Ilege* is a Man's Name, and *Ilegin* a Woman's.

When

When a Perſon of Condition dies, not only his Relations but Strangers are hired to come and mourn, and in their Country Songs lament the Departure of the Deceas'd. The Body being waſh'd and perfumed with Benjamin and other ſweet Gums, and wrapt up in Silk according to its Quality, 'tis put into a Coffin made of one Piece of precious Wood, ſo cloſe as to keep out all Air; and then being placed upon a Table in the Houſe, with Lattices before it, the Cloaths and Arms of the Deceas'd are laid in a Cheſt by the Coffin; and if it be a Woman, the Utenſils neceſſary for her Work, and all Sorts of Meat are ſet before the Corps. After ſome Time the Body is interr'd in the Burying Place of the Family, and a Feaſt is made for the People invited to the Funeral; but the Widow and Children keep Faſt for ſome Time, abſtaining both from Fiſh and Fleſh, and living only on Rice and Herbs. Some of theſe Nations mourn in Black and others in White, ſhaving their Heads and Eyebrows on theſe Occaſions; and formerly when a great Man dy'd, the Neighbourhood were obliged to keep Silence for ſeveral Days: Sacrifices are alſo offer'd to them who dye in Defence of their Country. Mourning.

CHAP. XII.

Contains a Deſcription of the reſt of the Philippine *Iſlands that are moſt reſorted to.*

I Shall here only deſcribe the Situation of ſuch other of the *Philippine* Iſlands as are moſt frequented. As to their Manners and Cuſtoms,

Cuſtoms, they have already been mention'd in the Deſcription of *Luconia*, and therefore need not be again repeated: And firſt,

Samar. The Iſland of *Tandaya* or *Philippina*, which has of late obtain'd the Name of *Samar*, lies to the South Eaſt of the Iſland of *Luconia*, between which and that Iſland is a narrow Sea, call'd the Streights of *Manila*. This Iſland is about 130 Leagues in Circumference, and the chief Town is *Catbalagan*, which is govern'd by an Alcade. The North Eaſt Point of this Iſland makes the Cape call'd *Cabo du Spiritu Sancto*.

Masbate. *Masbate* lies to the Weſtward of *Philippina* or *Samar*, and South of *Luconia*, in the Latitude of twelve Degrees, and is about 30 Leagues in Compaſs.

Mindoro. *Mindoro* lies to the Weſtward of *Masbate*, in the Latitude of thirteen Degrees, and is ſeventy Leagues in Compaſs.

Luban. *Luban* is a little Iſland of five Leagues in Circumference, which lies to the Northward of *Mindoro*, and is only famous for a burning Mountain.

Paragoya. The third Iſland in Magnitude of the *Philippines* is *Paragoya*, which lies moſt to the Weſtward of any of them; it is about 100 Leagues in Length, and from ten to twenty five in breadth; that part of it which lies next to *Borneo* is Govern'd by the King of that Iſland; and the Inhabitants, like thoſe of *Borneo*, are Mahometans; but the North-Eaſt part of it is under the Dominion of *Spain*; the middle of the Iſland is poſſeſs'd by *Indians*, who are Subject to neither. It lies in Nine Degrees N. Lat.

Calamianes. To the North of the Iſland of *Paragoya* lie Three ſmall Iſlands called the *Calamines*, famous for their edible Birds Neſts.

Panay

Panay lies Thirty Leagues to the Eaſtward of *Mindoro*, and is One Hundred Leagues in Compaſs; the middle of it is in the Latitude of 10 Degrees, and is ſeparated from *Samar* only by the Streight of *Juanilo*. *Panay.*

Leyte lies Twenty Leagues to the Northward of *Mindanao*; it is about One Hundred Leagues in Compaſs; a Mountain which runs through the middle of it is ſaid to make a great Alteration in the Air, it being often cold on one ſide when it is exceſſive hot on the other. *Leyte.*

Bohol lies to the South Weſt of *Leyte*, in the Latitude of 10 Degrees, and is about 40 Leagues in Circumference. *Bohol.*

Sebu or *Sibu* lies to the South Weſt of *Leyte*, the chief Town whereof is *Nombre de Dios*, which lies in 10 Degrees; this Iſland is about 20 Leagues in length and 8 in breadth: Here *Magellans* firſt ſet up the King of *Spain*'s Standard; and from hence the *Spaniards* afterwards proceeded to the Conqueſt of the other Iſlands. The City of *Nombre de Dios* was the firſt Town built by the *Spaniards* in the *Philippine Iſlands*; it was afterwards made a Biſhop's See, has in it a Cathedral Church and ſeveral Monaſteries. This Town had formerly alſo the Privilege of ſending Ships to *New Spain*, and was a Place of great Trade; but the Trade is now remov'd to *Manila*. *Sebu.*

Negroes Iſland lies between that of *Panay* and *Sebu*, in the Latitude of nine Degrees, and is about 100 Leagues in Compaſs: It takes its Name from the Blacks who principally inhabit it, and reſemble thoſe of *Africk*, as 'tis ſaid; but it is moſt probable they deſcended from the Blacks of the Peninſula on this Side *Ganges*. *Negroes.*

Thirty

Xolo. Thirty Leagues South Weſt of *Mindanao* lies the Iſland of *Xolo*, govern'd by a Prince of its own. All the Ships of *Borneo* touch here. And it may be call'd the Mart of all the *Mooriſh* Kingdoms in the Eaſt; it abounds in Rice, and is the only Iſland of the *Philippines* that breeds Elephants, which multiply exceedingly, 'tis ſaid, becauſe the Inhabitants never take them. The Sea throws up abundance of Ambergreece on the Shore here.

Amber-greece.

There are a multitude of other little Iſlands which go under the Name of the *Philippines*; but theſe are reckoned the principal: I proceed now to give an Account of ſome Iſlands lately diſcovered, which lie to the Eaſtward of them.

CHAP. XIII.

Gives an account of ſome Iſlands lately diſcover'd, call'd the New Philippines.

New Philippines. THere have lately been diſcover'd ſeveral other Iſlands to the Eaſtward of the *Philippine*, from their Neighbourhood to the former, call'd the *New Phillippines*, of which Father *Clain* in a Letter from *Manila* (inſerted in the Philoſophical Tranſactions) gives the following Account, That he happening to be at the Town of *Guivam* in the Iſland of *Samar*, he found 29 *Palaos* or Inhabitants of certain new diſcover'd Iſlands, who were driven thither by the Eaſterly Winds which blow in theſe Seas from *December* to *May*. They had run before the Wind for Seventy Days together, according to their own Relation, without being able to make any Land till

till they came in the ſight of the Town of *Guivam*: They were thirty five Perſons, and embark'd in two Boats with their Wives and Children when they firſt came out, but ſeveral periſh'd by the Hardſhips they underwent in the Voyage; they were under ſuch a Conſternation when a Man from *Guivam* attempted to come on Board them, that all the People which were in one of the Veſſels, with their Wives and Children, jump'd over-board; however they were at length perſuaded to ſteer into the Harbour, and they Landed the 28th of *December*, 1696. they eat Coco-nuts and Roots which were brought them very freely, but would not touch boild Rice, the common Food of the *Aſiaticks*. Two Women who had formerly been caſt a-ſhoar from the ſame Iſlands were their Interpreters; they related that their Country conſiſted of 32 Iſlands, and by the form of their Veſſels and Sails their Country ſeem'd to be in the Neighbourhood of the *Marianas*, or *Ladrone* Iſlands; they related that their Country was exceeding Populous, and that all the Iſlands are under the Dominions of one King, who keeps his Court in the Iſland of *Lamarek*: The Natives go half Naked, and the Men paint and ſtain their Bodies, making ſeveral ſorts of Figures upon them, but the Women and Children are not painted; the Complexion and Shape of their Face is much like thoſe of the Tawny *Philippines* or *Malayes*: The Men wear only a Cloth about their Loins which covers their Thighs, and another looſe about their Bodies which they tye before. There is little difference betwixt the Dreſs of Men and Women, but that the Cloth which the Women wear hangs a little lower on their Knees; their

Language is different both from the People of the *Philippines* and the *Ladrone Iſlands*, and comes neareſt to that of the *Arabs*: The Women that ſeem moſt conſiderable amongſt them, wear Necklaces, Bracelets and Rings of Tortoiſe-ſhell; they ſubſiſted themſelves all the time they were at Sea with the Fiſh they catcht in a kind of Wicker Basket with a great Mouth, and ending in a Point, which they hall'd after them; and happen'd to be ſupply'd with Rain Water to drink: They have no Cows or Dogs in their Iſlands, and they run away at the ſight of the one and the barking of the other; neither have they any Horſes, Deer, Cats or any Four-footed Beaſts whatever; or any Land Fowls but Hens, which they breed up, and never eat their Eggs: They were ſurpriz'd at the Whiteneſs of the *Europeans*, having never ſeen any People of this Complexion, as they were at ther Manners and Cuſtoms: It does not appear that they have any Religion, nor do they uſe any ſet Meals, but eat and drink whenever they are Hungry or Thirſty, and then but ſparingly. They Salute any Perſon by taking him by the Hand or Foot, or gently ſtroaking his Face: Among their Tools, they have a Saw made of a large Shell ſharpned with a Stone, having no Iron or other Metals in their Country; and were ſurpriz'd to ſee the many Tools us'd in building a Ship. There Arms are Launces or Darts headed with Human Bones and ſharpned: They ſeem to to be a People of much Life and Courage, but of a peaceful Diſpoſition; and are well Proportioned, but not of a large Size.

When they were to be conducted to the Father Miſſionary, who from the Reſpect

that

that was paid him, they took to be the Governor of the Country: They painted their Bodies Yellow, which they look upon as a Compleat Dreſs, and fit to approach great Perſons in; they are very expert in Diving, and ſometimes find Pearls in the Shells they fetch up, but throw them away as of no real Value.

Another Letter we meet with in the Philoſophical Tranſactions, concerning theſe Iſlands, Written by Father *Gobien*. He ſays they are 87 in Number, and make one of the fineſt Archipelago's of the Eaſt; that they lie from the Tropick of *Cancer* to the Equator, having the *Ladrones* or *Marianas* on the Eaſt, and the old *Philippines* on the Weſt; and he gives us a Map of them, made from an Account he receiv'd of the Natives.

A further Account of the *New Philippines*

He ſays the People are of a peaceful Diſpoſition, and never do Violence to one another, that Murder or Homicide was never heard of amongſt them; and it is a Proverb, *That one Man never kills another*; that every Iſland has its Governor ſubject to the King of the Country, who keeps his Court in the Iſland of *Lamurec* or *Falu*. He obſerves, that tho' theſe Iſlands have never been heard of till of late Years, yet the Natives of *Samar* have long ſince from their Mountains diſcover'd thick Smoaks to the Eaſtward, where theſe Iſlands are ſuppos'd to lie, in the Summer Time when thoſe Iſlanders ſet Fire to the Woods to clear the Ground.

Reflections on the Account of the *New Philippines*

By Father *Gobien*'s Map of theſe Iſlands, which is alſo inſerted in the Philoſophical Tranſactions, they appear to lie in the Eaſtern Seas, almoſt in form of a Creſcent, or great Arch: but this Map ſeems to be drawn rather

rather by the ſtrength of Imagination, than any certain Diſcoveries that can be depended on; for he tells us, it was not made by *Europeans*, none having ever ſailed that way; but ſome of the Iſlanders who were caſt aſhoar on the *Philippines*, rang'd ſome little Stones upon a Table in ſuch manner as theſe Iſlands are laid down in his Map; but as he has made them to extend from two Degrees South Lat. to ſeventeen North, and as far Eaſt and Weſt, I don't ſee how it is poſſible illiterate People, who are perfectly Ignorant of the Mathematicks and the frame of the Globe, ſhou'd be able to deſcribe the Situation of them. There is this further Objection againſt the Account given of theſe Iſlands, that in ſome Inſtances it contradicts it ſelf: For we are told in one part of it, that theſe Iſlanders had been driven Seventy Days before the Wind, when they were caſt a-ſhoar on the *Philippines*; which at a Hundred Miles a Day (and this is but moderate ſailing with a briſk Gale) muſt make them Seventy Hundred Miles diſtant from the *Old Philippines*; and yet 'tis ſaid the People of the *Philippines* can ſee the Smoak of their Fires from their Coaſts; from whence, either we muſt conclude that theſe Iſlands are not ſo far from the *Old Philippines* as is pretended, or that thoſe People have a much better Eye-ſight than the Inhabitants on this ſide the Globe; not that I wou'd infer from hence, that this Relation is to be entirely diſcredited, or that there are no Lands or Iſlands to the Eaſtward of the *Philippines*; probably there are many that are not yet diſcover'd, or will be ſome Hundred Years hence; but I think the *Spaniards* have been a little too haſty in deſcribing their Situation

and

and Extent before they have ever been viſited by any one Man who is capable of giving a Deſcription of them.

We are told alſo that ſome of the People who came from theſe Eaſtern Iſlands reported, that one of them was inhabited only by Women; and that the Men of the Neighbouring Iſlands viſited them at certain times for the ſake of Propagation, and brought away all the Male Children when they return'd; but left the Females with their Warlike Mothers, who conſtitute a new Nation of Amazons.

Now there are Three or Four Circumſtances which frequently make me ſuſpect the Veracity of new Diſcoverers, and theſe are their meeting with Giants, Monſters, Canibals and Amazons; not that I abſolutely reject every thing of this nature, but moſt of our Fabulous Gentlemen having gone in the ſame Track for near Three Thouſand Years, it is enough to make a wary Man be upon his Guard when he finds a Repetition of theſe Prodigies in Nature: As where one ſhould begin a Story of an Apparition with an *Oxford* Scholar, a Book and a good Fire: or a Tale of a Perſon bewitch'd with a decrepid old Woman, ſuch as the Saints in *Scotland* hang up every year to this Day; ſuch threadbare Circumſtances will naturally give ſome Ground to ſuſpect thoſe parts of a Relation, tho' there is no Reaſon abſolutely to reject every other part of it; For thoſe who attended *Magellans* in his Diſcoveries, it ſeems, talk'd of Giants and Monſters that have never been ſeen ſince, and yet they trac'd out the Way thro' the *Pacifick Ocean*, and gave a very juſt Account of the Circumnavigation of the Globe at their return home: We muſt therefore conſider the Capacity,

Capacity, the Intereſt, the Vanity and Prejudices of the Traveller; and tho' we cannot believe every thing, neither are we to reject every thing, but make uſe of the Reaſon God has given us, and weigh the Probability of every Relation till we can arive at a greater Certainty: Infallibility is not to be expected any where but at *Rome*, and ſince we remain ſo much in the dark in the Hiſtory of our own Country, Mathematical Certainty, 'tis preſumed, will not be required in an Account of the moſt diſtant Nations: If we ſet theſe things in the beſt Light they are capable of, and make ſome Improvements on thoſe who have gone before us, I am ſatisfied my Countrymen, remarkable for their Humanity and Good Nature, will countenance the Undertaking.

CHAP. XIV.

Treats of the Iſland of Celebes, *or* Macaſſar.

Situation of *Macaſſar.*

TO the Southward of the *Philippines* lies the Iſland of *Celebes*, or *Macaſſar*, extending from one Degree 30 Minutes North Lat. to five Degrees 30 Minutes South; having the great Iſland of *Borneo* on the Weſt, and the *Molucca's* on the Eaſt. The Length of it from the South Weſt Point to the North Eaſt is about Five Hundred Miles, and in the broadeſt part of it, it is near Two Hundred Miles over. The South part of the Iſland is divided by a Bay of Seven or Eight Leagues wide, which runs Forty or Fifty Leagues up into the Country, and on the Eaſt Side of the Iſland

are

are ſeveral Bays and Harbours, and abundance of ſmall Iſlands and Shoals: Towards the North there is ſome High Land; but on the Eaſt the Country is Low and Flat, and Water'd with many little Rivulets.

This Iſland is divided into Six Petty Kingdoms or Provinces, the Principal whereof are *Celebes*, on the North Weſt, lying under the Equinoctial; and *Macaſſar*, which takes in all the South part of the Iſland: The reſt of the Provinces were uſually under the Dominion of one of theſe; whereupon the Iſland ſometimes receives its Name from one, and ſometimes from the other. Provinces.

The Air is hot and moiſt, the whole Country lying under or very near the Line, ſubject to great Rains. It is moſt Healthful during the Northern Monſons; if they fail of blowing their accuſtomed Time, which is very ſeldom, the Iſland grows Sickly, and great numbers of People are ſwept away. Air.

They have Mines of Copper, Tin and Gold, but I do not find they are much wrought; the Gold they have is found chiefly in the Sands of their Rivers, and at the bottoms of Hills, waſh'd down by Torrents. Mines.

In their Woods they have Ebony, Calambac and Sanders, and ſeveral ſorts of Wood proper for Dying; and no Place, 'tis ſaid, affords larger Bamboos, ſome of them being four or five Fathoms long, and above two Foot diameter, which they make uſe of in Building their Houſes and Boats. Woods.

Their Fruits and Flowers are much the ſame with thoſe in the *Philippines*, and therefore I ſhall not tire the Reader with a Repetition of them, only mention ſome of the Principal. Fruits.

They

They have Pepper and Sugar of their own Growth, as well as Betel and Arek, in great plenty; but no Nutmegs, Mace or Cloves; however, of theſe they us'd formerly to import ſuch Quantities from the Spice Iſlands that they had ſufficient for their own uſe, and ſold great Quantities to Foreigners.

Rice. Their Rice is ſaid to be better than in other parts of *India*, it not being over-flow'd annually as in other Countries, but water'd from Time to Time by the Husbandmen as occaſion requires; and from the Goodneſs of their Rice, 'tis thought the Natives are of a ſtronger Conſtitution than thoſe of *Siam* or other parts of *India*.

Cotton. Their Fruits are alſo held to be of a more delicious Taſte than the Fruits of other Countries which are expos'd to Floods: The Plains here are cover'd with the Cotton Shrub which bears a red Flower, and when the Flower falls, it leaves a Head about as big as a Walnut, from whence the Cotton is drawn; and that which comes from *Macaſſar* is accounted the fineſt in *India*.

Opium. Of all their Plants, Opium is what they moſt admire; it is a Shrub which grows at the bottoms of Mountains, or in Stony Ground: The Branches afford a Liquor which is drawn out much after the ſame manner as Palm Wine, and being ſtopp'd up cloſe in a Pot, comes to a Conſiſtency; when they make it up in little Pills: They often diſſolve one of theſe Pills in Water and ſprinkle their Tobacco with it; and thoſe who are us'd to take it can never leave it off: They are lull'd into a Pleaſing Dream, and intoxicated as with Strong Liquor; but it inſenſibly preys upon their Spirits and ſhortens their Lives:

They

They will take the Quantity of two Pins Heads in a Pipe of Tobacco when they enter into a Battle, and become almoſt inſenſible of Wounds or Danger till the Effect of it is worn off.

The Natives of this Iſland are famous for the Poyſons they compound of the Venomous Drugs and Herbs their Country produces, of which, 'tis ſaid, the very Touch or Smell occaſions preſent Death: They dip the points of their Crices or Daggers in theſe fatal Mixtures, as they do their Darts which they blow thro' their Hollow Trunks; and tho' they have been Poyſon'd twenty Years the ſtrength of the Poyſon is not loſt, but the leaſt Wound proves Mortal; and ſo ſuddenly does the Poyſon operate and ſieze the Vitals, that we are told of a certain Criminal, who by way of Experiment, was wounded in the Toe with one of theſe little Poyſon'd Darts, who dy'd notwithſtanding two *European* Surgeons ſtood ready to cut off the Part as ſoon as he was Wounded. Poyſons.

Some of theſe Poyſonous Plants are ſo like *Opium*, that it is difficult to diſtinguiſh one from the other, tho' the Cattle have that Sagacity, 'tis obſerved, that they ſeldom touch a noxious Herb; and if they happen to tread near one, fly from it, as if they knew better than Man the danger of approaching them.

Few Countries afford larger or better Cattle than *Macaſſar*, and ſuch Numbers of large Monkies and Baboons infeſt the Iſland, that 'tis ſaid, they are dangerous to Travellers, and a Man muſt be very well arm'd to defend himſelf againſt them. Some of them have no Tail, others very long; ſome go on all Four, and others walk upright on two Feet, Animals. Monkies.

like Men, never uſing their Foreſeet but as Hands. The white are as big as an *Engliſh* Maſtiff and much more dangerous than the black or Straw Coloured, but their principal Spight, 'tis ſaid, is at the Women, if they meet with one alone they will call their Companions together, and if they are not prevented, Strangle her and pull her in a thouſand Pecies.

Theſe Monkies it ſeems are Maſters of the Foreſts, and by keeping in Bodies will be too hard for any wild Beaſt, Serpents only they are afraid of, who continually make War upon them, and will purſue the Monkies to the very Tops of Trees, and devour them.

In ſome of theſe Apes, 'tis ſaid, is found the Bezoar Stone, which is much better, and conſequently dearer than thoſe found in Goats.

Elephants there are none bred in the *Iſland*, but little Horſes they have abundance for riding, the Natives uſe no other Saddle than a painted Cloth without any Stirrups, and a Cord with a Bit made of Wood ſerves them for a Bridle; they have a very hardy Hoof and never Shod; they are not put to Drawing, their Oxen and Buffaloes, ſerve for that uſe.

Rivers. There is but one large River in the *Iſland*, which runs from North to South, into the Bay of *Macaſſar*, in about the fifth Degree of South Latitude, where it is about half a League broad, and waſhes the Walls of *Macaſſar* City. This River is much infeſted with Crocodiles, who have the Boldneſs, it's ſaid, to ſet upon a Boat of People ſometimes, but this I am inclin'd to rank with another Story they tell us of their Mermaids, which I never ſaw any Foundation for. The Channel of the River is deep enough in ſome

Places

Places to carry the largeſt Veſſels, but the Depth is very unequal, ſo that in other Places a Veſſel of fifty Tuns can hardly paſs; but the *Dutch* are in Poſſeſſion of another Port called *Jompadan* Four or Five Leagues to the Southward, which is as commodious a Harbour as is to be found in the *Indian* Seas; this was the firſt conſiderable Place the *Dutch* made themſelves Maſters of in the Iſland; and here it was they fell upon the *Portugueſe* Fleet when they were at Peace with that Nation, and ſunk and ſeized them all; but this they could not effect till they had ſpirited up a Rebellion againſt the King of *Macaſſar*, who was a faſt Friend to the *Portugueſe*; and when they found all other means fail, the *Dutch* got the Advantage of the King by poyſoning the Waters where they obſerv'd his Soldiers went to Drink. They ſet Fire alſo to the Rice Fields which were juſt ready for Harveſt, and burnt all his Country round about; and having by Famine compell'd that Place to capitulate, they afterwards block'd up the Capital City of *Macaſſar*, and having undermin'd and blown up great part of the Walls, they compelled the King to Sign a Capitulation to let them enjoy *Jompandan*, and all the Trade of the Iſland, and to expel the *Portugueſe*. Since this, in the Year 1669, they compelled the King to ſurrender the Fortreſs and City of *Macaſſar* into their Hands, and to accept of ſuch Conditions as the Council of *Batavia* were pleaſed to impoſe upon him, Particularly, they would not ſuffer him to have any Communication with the Spice Iſlands, which brought him in his greateſt Revenue, and was the Principal Trade of his People; for they carried over Rice, and the

Dutch oppreſſion at *Macaſſer*

Produce of their Country thither, for which they receiv'd Spices in return, and with theſe traded with the *Europeans* and all other Nations; ſo that while this King was able to make Head againſt the *Dutch*, which he did for many Years, the *Dutch* were not able to Monopolize the Spice Trade, as they have done ſince. The *Macaſſarians* may well be ſaid to have fought the Battles of the *Europeans*, and particularly of the *Engliſh*, and 'tis pity they were not timely aſſiſted by our *Eaſt India Company*; and even yet, would we ſend out a ſmall Detachment to aſſiſt that injured People to recover their Liberties, we might ſoon recover our ſhare in the Spice Trade. Nor is there a Nation in *India* but would gladly aſſiſt the *Engliſh*, in extirpating their Tyrannical *Dutch* Maſters, who have been guilty of ſuch Cruelties, ſuch Oppreſſion and Treachery, that they are avoided and deteſted by all the Kingdoms of the *Eaſt*.

To proceed, *Macaſſar* is ſeated on the Banks of the great River above mention'd, here the *Dutch* Company have a ſtrong Fort defended by a numerous Artillery, and a Garriſon of Seven or Eight Hundred Men. The Streets of the Town are wide and neat, but not paved, and Trees are planted on each Side of them. The Palaces, Moſques, and great Houſes are of Stone, but the Houſes of the meaner Sort, of Wood of various Colours, which make them look very beautifully, but are built on Pillars like thoſe of *Siam*, and the Roofs like theirs alſo are cover'd with Palm or Coco Leaves.

Markets. There are Shops along the Streets, and large Market-Places, where a Market is held twice

twice in twenty-four Hours, *viz.* in the Morning before Sun-riſe, and an Hour before Sun-ſet, where only Women are ſeen; a Man would be laugh'd at to be found amongſt 'em: from all the Villages you ſee the young Wenches crouding to Market with Fleſh, Fiſh, Rice and Fowls; they abſtain only from Pork, which their Religion forbids.

Upon a Computation of the number of Inhabitants in this City and the Neighbouring Villages, ſome Years ago, they amounted to 160,000 Men able to bear Arms; but now are not half that Number, many of them having forſaken their Country ſince the *Dutch* deprived them of their Trade. The reſt of the Towns and Villages were once equally populous, but are now many of them deſerted.

Genius of the People.

The People of *Macaſſer* have excellent Memories, and are quick of Apprehenſion, they will imitate any thing they ſee, and would probably become good Proficients in all Arts and Sciences if they did not want good Maſters to improve their Talents.

Good Bodies of Men.

They have alſo ſtrong robuſt Bodies, are mighty induſtrious, and as ready to undergo Fatigue as any People whatever: Nor are any People more addicted to Arms and hardy Enterprizes, inſomuch that they may be look'd upon as almoſt the only Soldiers on the other ſide the Bay of *Bengal*; and accordingly are hired into the Service of other Princes and States on that Side, as the *Swiſs* are in this Part of the World: Even the *Europeans* frequently employ them in their Service, but have ſometimes ſuffer'd by truſting them too far; or rather, our People being too apt to uſe them like Slaves, as they do the poor *Portugueſe*

and good Soldiers.

tugueſe and *Muſtees* in their Service; this is a Treatment which the *Macaſſarians* will not bear, and never fail to revenge whenever it is attempted by our little unthinking *European* Governors.

Stature and Complexion.

The People of *Macaſſar* are of a moderate Stature, their Complexions Swarthy, their Cheek-bones ſtand high, and their Noſes are generally flat, the laſt is eſteem'd a Beauty, and almoſt as much Pains taken to make them ſo in their Infancy, as to make the *China* Ladies have little Feet.

Hair.

They have ſhining Black Hair, which is tied up and cover'd with a Turbant, or Cloth wound about their Heads when they are dreſs'd, but at other times they wear a kind of Hat or Cap with little Brims.

Turbants.

Infants.

They continually rub and ſupple the Limbs of their Infants with Oil, to render them nimble and active; and this is thought to be one Reaſon there is hardly ever ſeen a Lame or Crooked Perſon among them, either Man or Woman.

Education.

Their Male Children of the better ſort, 'tis ſaid, are always taken from their Mothers at Six or Seven Years of Age, and committed to the care of ſome remote Relation, that they may not be too much indulged and effeminated by the Careſſes of the Mother; they are ſent to School to their Prieſts, who teach them to Write and Read and caſt Accompt, and the Precepts of the Alcoran: Their Characters very much reſemble the *Arabick*, which is not ſtrange, ſince their Anceſtors, many of them, were *Arabians*.

But beſides their Books, every Child is bred up to ſome Handicraft Trade; they are alſo Taught ſeveral Sports and Martial Exerciſes, if

if they are of Quality; but the meaner ſort are employ'd in Husbandry, Fiſhing, and ordinary Trades, as in other Places.

This People ſeem to be inſpir'd with juſt notions of Honour and Friendſhip, and there are Inſtances of many of them who have expoſed their Lives even in Defence of Foreigners and Chriſtians; and of others who have generouſly relieved and maintained People in Diſtreſs, and even ſuffer'd them to ſhare their Eſtates. They retain'd that Love of Liberty, that they were the laſt of the *Indian* Nations that were enſlav'd by the *Dutch*, which did not happen neither till after a long and very expenſive War, wherein almoſt the whole Force of the *Hollanders* in *India* was employ'd. Character of the People.

It muſt be acknowledged at the ſame time, that no People are more ſubject to Paſſion; but it is ſoon over, and they will condemn their own Raſhneſs if they are in the Wrong.

The Women are remarkably Chaſt and reſerv'd, at leaſt they cannot help appearing ſo; for the leaſt Smile or Glance on any but their Husbands, is held a ſufficient Reaſon for a Divorce: Nor dare they admit of a Viſit even from a Brother, but in the Preſence of the Husband: And the Law indemnifies him for killing any Man he ſhall find alone with his Wife, or on whom ſhe has conferr'd any Mark of her Favour. Women.

On the other Hand, the Man keeps as many Wives and Concubines as he pleaſes, and nothing can be more ignominious than the want of Children, and the having but one Wife: The Love of Women, and the Deſire of Children is Univerſal; and according to the Number of Women and Children the Man poſſeſſes, his Happineſs is rated.

To

To proceed, tho' the Women of Faſhion generally keep cloſe, yet upon certain Feſtivals they are ſuffer'd to come abroad and ſpend their Time in publick Company, in Dancing and other Diverſions us'd in the Country; but the Men do not mix with them as in this part of the World, only they have the Happineſs to ſee and be ſeen, which makes them wait for theſe good Times with Impatience.

Parents uſually Match their Children in their Infancy, ſometimes ſoon after they are Born. When the young Fellow is arriv'd to Sixteen or Seventeen, and has gone thro' his Exerciſes, he is allow'd to wait on his Miſtreſs, and Marries ſoon after: He learns to Ride, to draw the Bow, diſcharge a Fuzil, handle his Scymitar and Crice, and to ſhoot thoſe little Darts already mention'd thro' a ſmooth Trunk of Ebony, or ſome ſuch Wood: This Dart is pointed with the Tooth of a Sea Fiſh which is dip'd in Poyſon; and with theſe, 'tis ſaid, they will hit a ſmall Mark Fourſcore Yards.

One who has made Arms his Profeſſion, is ſo much a Gentleman Soldier, even in that part of the World, that it is very ſeldom he will ſubmit to follow Husbandy or any mean Employment afterwards.

Diverſions. Among their Diverſions they have Games not unlike Drafts and Cheſs; but they are prohibited to play for Money, ſo that they ſeldom quarrel on theſe Occaſions: The flying the Paper Kite is not beneath their Quality, and even Old Men are taken with the Sport; and Cock-fighting is a great Entertainment with them.

The

The Girls are bred up to Write and Read, and in all kind of Houſwifery; they learn to Spin, to Sow, to Embroider and make their own and the Mens Cloaths, for there are no Taylors in the Country any more than Cooks; and therefore they learn alſo to dreſs ſuch Diſhes as are in uſe amongſt them, which may ſoon be done, having very little variety in their Diet. Girls Houſe-wifery.

Their ordinary Food is Rice, Herbs, Roots, Fiſh and Fruit: They have alſo Beef, Kid and Poultry, which being boild and high Seaſon'd with Pepper and Spices is cut in ſmall Pieces and laid by their Rice, and this ſerves to reliſh it; but Fleſh is eaten in very ſmall Quantities in this part of the World; it would be of ill Conſequence to eat a Belly-full as we do here. They have but two Meals, one at Eight or Nine in the Morning and the other about Sun-ſet, which is their heartieſt Meal: The reſt of the Day they chew Betel and Arek, or take Tobacco with a mixture of Opium: Their uſual Drink is Water or Sherbet; they drink alſo Tea, Coffee and Chocolate, the laſt of which the *Spaniards* of the *Philippines* furniſh them with; and they have Palm Wine, Arack and Spirits as in the Neighbouring Countries, which they mix, 'tis ſaid, ſometimes with the Sherbet, tho' their Law forbids it. Diet. Liquor.

They eat altogether and not ſeparately, like ſome other *Indian* Nations. They ſit croſs-legg'd on the Ground, and have low lacker'd Tables on which their Meat is ſet, in Diſhes or Voyders of Silver, Copper, or Wooden Ware; no Spoons, Knives, Forks, or Napkins are uſed, but they take up the Rice with their Hands, and making it up in hard Lumps ſit croſs-legg'd.

of the Bigneſs of an Egg, cram it into their Mouths.

Habits. The better Sort of People are clothed in a Veſt, which reaches down to their Knees, and is often of brocaded Silk, or fine ſcarlet Cloth with Gold Plate Buttons: It has a ſtrait Sleeve like a Waſtcoat, and is button'd at the Wriſt; They have alſo a rich Saſh, the Ends whereof hang down below their Knees. Their Crice or Dagger they wear in their Saſh, as they do alſo their Knife and Purſe. The Cloaths of the poor People are made of Cotton; none of them wear Stockings or Shoes, but ſometimes the Quality put on a Kind of Slippers or Sandals: Their Turbants are not cloſe on the Crown of their Heads, like the *Turks*, but are only a Piece of Stuff or Linnen wrapp'd about their Heads of any Colour: They uſually dye their Nails red, and their Teeth. Teeth either red or black.

Womens Garb. The Women have Shifts of fine Muſlin, which reach down to their Knees; the Sleeves are ſtrait as a Waſtcoat, and come no lower than their Elbows; the Neck ſo narrow and clos'd that their Breaſts are not ſeen; they wear alſo a kind of Drawers or Breeches made of Silk or Cotton, which ſit cloſe upon them, and reach down to the Middle of the Leg, and thoſe of Quality have the Knees richly embroidered; for they make their Cloaths themſelves, and there are no better Workwomen to be found: Over all they throw a looſe Linnen Cloth, or a Piece of ſtrip'd Muſlin, when they go Abroad.

They have no other Head-dreſs but their Hair tied up in Roll on the hinder Part of their Head, with ſome Curls which fall gracefully on their Necks; they perfume their Hair and

and oil it, which makes it appear ſtill blacker than it naturally is, and gives it a Gloſs. The Men wear Jewels in their Hair, but the Women have none; nor have they any other Ornaments than a Gold Chain about their Necks.

There are but few Slaves in the Country, the Laws prohibiting their making Slaves of their Brethren of the ſame Faith, which is one Reaſon this People are more active and induſtrious than other *Indians*, being uſed to labour and do their Work themſelves. However their great Men are never without a Train of Vaſſals or hired Servants, when they appear in Publick; but many of them are only hired on thoſe Occaſions, and may be had on very reaſonable Terms. Slaves.

Their Houſes, as has been obſerv'd, being built with Ebony and other fine Wood of various Colours, the Inſide is poliſh'd and kept rubb'd every Day, which makes the Wood look more beautiful than any Wainſcot; they are very neat alſo in their Houſes in other reſpects, having the Matts and Carpets, which they ſit on, clean'd and duſted every Morning, and Veſſels on purpoſe to ſpit in when they chew their Betel or take Tobaco. They have not much furniture in their Houſes, it ſeems; for beſides what is neceſſary for the Kitchen, and their Carpets, Cuſhions, Pillows and Couches which they Sleep on, and the little Tables, and Voiders they Eat off; I dont hear any other mention'd. Furniture

Both Gentlemen and Ladies of Quality, when they go abroad have a ſtated Number of Servants to attend them according to their Condition, nor will they ever ſtir out, till they have procured the uſual Number, by Grandees.

hiring or borrowing them if they have not Servants of their own.

Viſits. At their Viſits a Carpet and Cuſhion is always brought for the Stranger to ſit upon, as Chairs are ſet in this part of the World; and as the *Chineſe* once poſſeſs'd theſe Iſlands, they retain many of their Ceremonies, which I will not tire the Reader with the Repetition of, only obſerve, that their Compliments are preſcrib'd them, and they uſe but few Words in their Salutations.

Vaſſals and Military Tenures. The Princes in this Iſland antiently parceled out ſome of their Lands to the great Lords, as is practiſed in ſeveral Neighbouring Countries, all that inhabit ſuch a Lordſhip or Diſtrict, are in a manner Vaſſals or Tenants to thoſe who poſſeſs the Lordſhips, and the Lord holds of the Prince theſe Lands by certain Rents and Services, and particularly to attend the King in his Wars with a certain number of Soldiers at his own Charges: Nor do theſe Lords ever appear at Court, or in any Publick Place, without Fourſcore or a Hundred of their Vaſſals and Tenants to attend them. Theſe are look'd upon as the Principal Nobility of the Iſland, and take Place immediately after the Royal Family. There are Two other inferior Orders of Nobility or Gentry, who hold their Eſtates by much the ſame Tenure, who have ſmaller Diſtricts, or perhaps a particular Village only, under their Command.

Nobility.

The Chief Wife here is Enobled, and bears her Husband's Title, but retains her own Name. The Children alſo, all of them, inherit their Father's Honour; ſo that their Nobility are frequently as poor and as numerous

as

in *Germany*; the Eldeſt Son going away with the Bulk of the Eſtate.

The Government is Monarchical, and the Crown Hereditary, if it may be call'd ſo where the Eldeſt Brother Inherits to the Excluſion of the Children. The Reaſon whereof is ſaid to be, that the Crown may never deſcend upon the Head of an Infant unable to Govern or Protect his People. But tho' the Prince is ſaid to be abſolute, I perceive great part of his Power is transferr'd to his Prime Miniſter, who diſpoſes almoſt of all Places of Truſt in the Civil Government, firſt giving a Liſt of them to the King, who never refuſes to confirm them, or to inquire into the Qualifications of ſuch Officers: The Houſhold indeed and the Revenues the King looks into himſelf, and Muſters his Troops twice every Month; but as to the Civil Government, it is left almoſt entirely to the Prime Miniſter. Govern-ment.

The Forces of the King of *Macaſſar* in time of Peace maintain themſelves, having nothing more than their Cloaths, Arms and Ammunition allow'd them, unleſs they are drawn out into actual Service, and then they are ſubſiſted at the King's Charges; and 'tis ſaid, in ſome of his former Wars, he has brought Twelve Thouſand Horſe and Fourſcore Thouſand Foot into the Field, of which his Foot are accounted the beſt in *India*; but their Horſes are ſmall, and they have no Saddles, Arms or Accoutrements proper for that Service: Their ſmall Arms have been mention'd already; they carry a Shield made of light Cane cover'd with a Buffalo's Hide for their Defence: As for their Artillery, the great Guns are of a large Bore, but their Powder is ſo weak they ſeldom do much Forces.

Execu-

Execution with them: They divide their Armies into ſeveral Regiments and Battalions; and thoſe again into Companies of two Hundred Men each, with Three Officers equivalent to our Captain, Lieutenant and Enſign.

No Lawyers. Here are no Lawyers, Attornies, or Bayliffs in this Country, but every one exhibits his Complaint in Perſon, and ſpeedy Juſtice is executed as in other *Mahometan* Countries. Indeed in Criminal Matters they are frequently allow'd to do themſelves Juſtice; whoever takes a Murderer, Adulterer or Robber in the Fact, may execute him himſelf; and 'tis ſaid the Highwaymen in this Country hardly ever murder thoſe they rob, except in their own Defence. Houſe-breakers Charms. eaſily break in here, the Houſes being ſo ſlightly built of Wood; but ſurely the Story of Charming thoſe they Rob was carried thither by our *European* Miſſionaries, it being ſo like the Tales of this nature among the Vulgar here: By repeating ſome unintelligible Words, or touching the Party with a Wand, the Miſſioners tell us, the People who are Robb'd will lie ſtill with their Eyes open, without having the power to ſpeak or ſtir; and ſometimes the Charm will throw them into a Fit of Laughter, which will continue for ſeveral Hours. This I had not troubled my Reader with the Repetition of, but to give him an Opportunity to Laugh in his turn at the Fathers who firſt make and then report theſe idle Stories, which none but their own credulous Diſciples can ſurely be ever impoſed upon by.

Marriages. The Daughters have no Portion upon their Marriage, nor any thing ſettled upon them by their Husbands, but the Preſents made them before

before Marriage: The Ceremony, it ſeems, is perform'd by a Prieſt; after which, while all the Gueſts are rejoicing at the Wive's Father's for Three Days, the New Married Couple are ſhut up in an Apartment by themſelves, having only a Servant to bring them what they want; and at the end of the Three Days the Bride and Bridegroom come out of their Apartment and receive the Congratulations of their Friends: after which the Bridegroom carries his Bride to his own Houſe, where ſhe immediately applies her ſelf to Houſewifery and the Buſineſs of the Family, the Ladies here not being indulged in that lazy way they are in moſt other Eaſtern Nations. If the Woman ſurvives her Husband and has no Children, ſhe retains one half of the Preſents which were made her, and the other goes to the Father or Mother of her Husband: If ſhe has Children ſhe keeps the whole, and has the Diſpoſal of the Children as ſhe ſees fit; unleſs ſhe Marries again, and then ſhe has but a Third Part of the Jewels, *Inheritances.* *&c.* Where the Parents die without diſpoſing of their Effects, they are divided among the Sons; and if no Sons, among the Daughters; but they never ſhare the Inheritance with the Brothers, only they are maintain'd by them till they Marry: thoſe Slaves they have are divided and diſpos'd of as other Goods, upon the deceaſe of their Maſter; and where there are Vaſſals or Villains belonging to an Eſtate, they deſcend with the Inheritance.

A Man has no more to do if he deſires to be Divorc'd, but to repair to the Prieſt and *Divorce.* acquaint him with the Caſe; and if there be the leaſt colour to ſuſpect the Woman of Levity, or but an unguarded Conduct, it is never

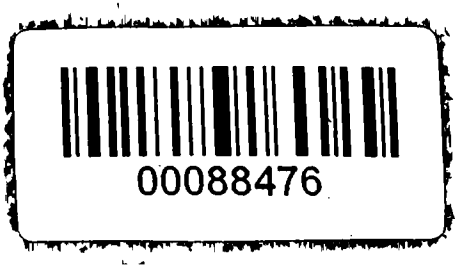
never deny'd; and the Divorce is pronounc'd by the Secular Judge, who ſettles the Conditions of it, after which either Party are at liberty to Marry again.

Their Concubines occaſioning all the Uneaſineſs tween the Men and their Wives; Perſons of Qu generally inſiſt upon their being kept in an Apartment diſtinct from the Houſe; and ſuch a Spirit are the *Macaſſarian* Ladies of, that there are Inſtances of the Wife's ſtabbing the belov'd Concubine to the Heart in the Husband's Arms.

Their Ceremonies on their Purifications and Circumciſion of their Children, will be taken notice of in other *Mahometan* Countries, and are therefore omitted here.

Funerals. As to their Funerals, the meaneſt Perſons make ſome Preparation, and lay up Money to defray the Expence of them while they are in full Health; and they are in nothing more profuſe and laviſh than in their Funerals: When any dangerous Symptoms appear in their Sickneſs, they apply no more to the Phyſician, but ſend for their Prieſts, who have recourſe to Prayers and Exorciſms, attributing the Diſeaſe to the Practices of ſome Evil Spirit: They write alſo the Names of *God* and *Mohomet* on little Scrolls of Papper, and hang them about the Patient's Neck; and if theſe have no Effect, they proceed to prepare him for his Diſſolution.

The Perſon being dead, his Corps is waſh'd and perfum'd, and cloath'd in a White Robe with a Turbant on his Head, and ſet in a Chamber hung with White, which is conſtantly perfum'd with Incenſe and Aromatick Gums: He is carry'd on a Couch or Palanquin to the Burying Place by his Slaves, and follow'd by the Prieſts, Perfumes and Incenſe being burnt all the way they paſs: The Corps is Interr'd without a Coffin, and cover'd only with the Plank on which it lay, and the Earth thrown in upon it. A Tomb is afterwards erected, ſutiable to the Quality of the Deceaſed, adorn'd with Flowers; and Perfumes burnt for Forty Days: After which a noble Entertainment is prepar'd for thoſe who come to pay their laſt Devoris to the Deceaſed.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